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BLUE QUILLS: A CASE STUDY IN LOCALLY CONTROLLED INDIAN EDUCATION

BY

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A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FUL~~FI~~LMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA
SPRING, 1987

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The Undersigned certify that they have read, and recommended to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled BLUE QUILLS: A CASE STUDY IN LOCALLY CONTROLLED INDIAN EDUCATION submitted by ALAN DOUGLAS IAN McINNES in partial fulfilment of the requirements for the degree of Master of Education in the Department of Educational Administration.

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Date: April 16, 1987

ABSTRACT

Approaches to Indian education in Canada have included extremes of segregation of Indian children in schools, integrated education, and more recently a trend toward government support for local initiatives and steps towards local Indian control of education.

The purpose of this study is to examine administrative difficulties encountered at the first locally controlled Indian school in Alberta, Blue Quills Native Education Centre, to identify the approaches taken to resolve these problems, to assess whether the problems encountered are consistent with other locally controlled schools and determine whether the Centre is perceived to be successful.

The Blue Quills Native Education Centre is a more complex educational setting than most locally controlled schools because of the variety of programs offered at the Centre. The Centre currently offers day-care, secondary school, and post secondary programs,. The major focus of this study is on the secondary school program, as offered in the 1985-1986 school year, though other elements of Blue Quills are also discussed.

A five- point model, based upon the literature, was developed to examine Blue Quills. The criteria include: 1) the aspirations or goals of the school; 2) differences with public school systems; 3) identification of administrative

problems; 4) the organizational structure; and 5) relationships among stakeholders.

Based upon interviews with individuals involved in Blue Quills Education Centre and upon perceptions drawn from the study, recommendations were developed within the model's framework for Indian bands considering local school control.

1) They must have clear educational goals.

2) Indian language and culture are of prime importance.

3) Administrative problems may be reduced through preparation, training and planning.

4) A balance may be necessary between the need to make the school program relevant and the desire to utilize commonly defined working roles and relationships.

5) Relationships between the school and the surrounding Indian communities should be nurtured and considered in making decisions.

Based upon a model from the literature and the model developed from the literature Blue Quills Native Education Centre has been quite successful. The Centre is generally perceived to be very successful by interviewees, based upon their own criteria of success.

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Part One

INTRODUCTION TO THE STUDY

Chapter 1

Introduction and Methodology

Indian education in Canada has gone through many phases over the past 200 or more years. Until the middle of this century the majority of Indian education was undertaken by Roman Catholic and Protestant denominations; in the postwar years, however, provincial governments have increased their role in the education of Indian people. In 1983 over fifty four percent of Indian and Inuit students received their education in provincial schools (CEA: 1984). (CEA is an acronym for Canadian Education Association.) As Euro-Canadians assumed control of Indian education, Indian parents lost control. Indian people have only recently regained some control of their children's education.

Approaches to Indian education have included extremes of segregation of Indian children in schools for their protection and for administrative convenience, to integrated education, which essentially seeks assimilation into mainstream Canadian society. Recently, the trend is toward government support for local initiatives and steps towards local Indian control of education (DIAND:1982). (DIAND is an acronym for the Department of Indian Affairs and Northern Development. The acronym will frequently be used in this thesis.) Several Indian bands in Alberta and elsewhere have obtained control of their children's education, and more bands are in the process of obtaining such control. King (1981) and Wyatt (1978,1985) write of Indian controlled schools in British Columbia; Hamilton and Owston (1982a,1982b,1983) completed three evaluations of Indian controlled schools in Nova Scotia and New Brunswick.

This study documents some of the administrative problems met at the first locally controlled Indian school in Alberta, Blue Quills Native Education Centre near St. Paul. Blue Quills and the Chief Jimmy Bruneau School at Rae-Edzo in the Northwest Territories both assumed local school control in the fall of 1971; however, the Blue Quills Native Education Council assumed control of the school residence in January 1971. Administrative problems found in the literature will be compared to those found at Blue Quills, with the hope that new bands establishing local control will be able to learn from the experiences of other locally controlled schools.

For the purposes of this study, the term Indian refers to status Indians, as they are provided for in the Indian Act, especially with respect to education. Non-status Indians in Canada are not legally entitled to the benefits provided for status Indians in the Indian Act and generally receive their education in provincial schools. Some provincial school jurisdictions are involving status and non-status Indian parents in their children's education to a greater extent, but such policies and practices will not be discussed to a significant extent in this study. A Native person, for the purposes of this thesis, refers to a status or non-status Indian, Inuit or Metis. Many resources used for this thesis use the terms Native and Indian interchangeably.

The Problem

In Canada, Indian people are obtaining greater local control of the educational system which seeks to serve them. In 1970 about 200 Indian school committees had some, though generally minor, responsibility for educational programming. In 1980 two Indian and one Inuit school boards were established under public law and 450 of 573 bands in Canada were administering all or part of their educational programs. As of 1983, 170 schools were operated directly by the DIAND and 187 schools, such as Blue Quills, were operated by Indian bands in Canada. In Alberta 18 schools were operated by the DIAND and 10 schools were operated by Indian bands. (CEA: 1984)

Indian bands have encountered many problems in assuming local educational control; one of the reasons for a lack of success has been a lack of managerial training for the bands. (Pauls: 1984) This is changing as more Indian bands obtain local control and obtain experience in administering their schools. The Alexander band, near Edmonton, has operated its school since 1982, and has assisted other Indian bands wishing to establish local control. The purpose of this study is to examine administrative difficulties encountered at the

Blue Quills Education Centre in Alberta, to identify the approaches taken to resolve these problems, and to assess whether the problems enc[illegible]onsistent with other locally controlled schools. King (1981) notes that:

> there is little documentation of the processes or problems in the relatively few cases of communities assuming local control of schools which are already in existence and have institutional histories as organizations within a centralized bureaucracy.

It is hoped that themes will emerge and concerns will be identified that may be useful to other Indian bands wishing to establish local control.

Blue Quills School

The Blue Quills Native Education Centre, sometimes referred to as the Blue Quills Centre, Blue Quills or the Centre in the thesis, developed in 1971 as a result of the takeover of the Federal Government school by the Saddle Lake Athabasca District Council. Blue Quills elementary school was to be closed and students were to use Blue Quills as a residence and attend school in the nearby town of St. Paul. A sit-in was staged at the school to pressure the government into allowing Indian people to assume control.

Blue Quills Native Education Centre is a more complex institution than most locally controlled Indian schools in Canada. Since the successful takeover of control of the school, the Blue Quills school has become a high school and Blue Quills Centre has developed a kindergarten program and post secondary programs in career oriented areas. Most of the post secondary students are Native but there is a substantial non-Native student population also. [illegible] this thesis "Blue Quills school" refers to the secondary school component of Blue Quills Centre. The major focus of this study is the secondary school component, but other components of Blue Quills Centre are discussed due to their importance to Indian education in the St. Paul area, and the perceived success of the Education Centre.

Organization of the Thesis

This thesis has been developed in three parts. The first part is an introduction and sets the stage for the examination of Blue Quills Centre. Part one concludes with the development of a model, based upon the literature, that will be used in examining Blue Quills.

Part two deals with several aspects of Blue Quills. It attempts to put Blue Quills into a historical perspective by examining the development of the school from the 1880's through to the assumption of local control and the development of new programs at the school since that time. Characteristics of Blue Quills relating to the School Council, the relationship of the school with the Indian and non-Indian communities, and significant events in the growth of Blue Quills as a locally controlled school are also examined.

Part three is composed of two concluding chapters. In one chapter the model developed in part one is applied to the situation at Blue Quills. The second chapter contains observations and suggestions that may be useful to the Blue Quills Native Education Centre.

Research Questions

In order to identify the administrative problems that occurred in the growth of an Indian controlled school, critical incidents in the development of the Blue Quills Native Education Centre are examined. To this end key people involved in the initial development and ongoing growth of the school were interviewed and relevant school documents were analyzed.

An attempt is made to establish a context for the development of the school by establishing the historical and political context for the school's development, as a basis for assessing the planning process in the school's development. Administrative problems and concerns that have occurred in the development of the Centre since local control was achieved were investigated. The primary areas of investigation include: personnel, curriculum, financing, Education Council stability, and internal and external school relations. An attempt is made to identify recurring problems that the Centre has not been able to resolve. Additional difficulties and concerns were identified in interviews.

In the past, a lack of guiding principles and operational guidelines by the Department of Indian Affairs and Northern Development (DIAND: 1982), along with disagreements over funding, hindered the development of local Indian control, such that some bands returned their schools to the DIAND. (CEA: 1984) More recently the Department of Indian Affairs has developed a process of transferring responsibility to Indian bands involving 1) developing an informed community membership, 2) developing a band management committee, and 3) planning for a smooth preparation and implementation. Implementation of this process will hopefully reduce the difficulties of assuming local control. (DIAND: 1982)

Success is often in the mind of the beholder, and judgement in this regard varies among individuals and groups. In this study an attempt will be made to determine whether Blue Quills Centre, and especially the secondary school, is perceived as being successful, based and judged upon criteria identified by participants in the study.

The literature is examined to determine what problems are common to locally controlled schools in North America be they Indian, private or free schools. Similarities and differences will be examined and explanations will be sought. Wyatt (1985) observes that developments in Native communities in many ways parallel those in non-Native communities.

Thus the research questions to be answered in this study include:

1) What was the historical context for the development of the Centre?

2) What was the political context for the development of the Centre?

3) What developments have occurred at the Centre?

4) What were the problems and issues considered in establishing the Centre?

5) What are some problems encountered by the administration, particularly regarding personnel stability, curriculum development, financing, education council stability and co-operation, community relations and student achievement?

6) To what extent have problems encountered at the Centre been resistant to resolution?

7) What are perceived as criteria of success for the Centre, and has the Centre been successful, using these criteria?

8) To what extent have problems at the Centre been typical of other locally developed schools, as reported in the literature?

Significance of the Study

In the Indian Education Paper Phase 1 (DIAND: 1982), the Department of Indian Affairs states:

> With the realization of the inherent desirability of parental responsibility and local control, the Department encourages Indian control of Indian education.

Thus, federal policy calls for Indian people to have greater control of their children's education. The Department states that its objective is to "ensure quality education through Indian control" (DIAND: 1982). For the purposes of this study local control is understood as Indian government, whereby duly constituted Indian authorities administer a school with federal government funding, subject to agreed upon conditions.

Paul (1984) and the Department of Indian Affairs (1982) both indicate that Indian bands have not always been ready to take on the responsibility of local school administration. Paul comments on the lack of training for the bands in assuming control. By examining the experiences of an Indian school, schools considering local control will be able to model upon the successes of other Indian schools, and anticipate problems that other schools have encountered. A study such as this will be useful in increasing awareness and identifying difficulties that may be encountered by Indian bands establishing local control.

Limitations and Delimitations

This is a case study delimited to one Indian school in Alberta. In addition, a literature review of administrative problems found in other Indian and non-Indian locally controlled schools will be undertaken. The grade levels of the school, characteristics and history of the community and other environmental factors will affect the individuality, and therefore the administrative difficulties of each situation. This may limit the extent to which the school chosen in this study may be compared to other situations.

The principal data collection method has been that of interviewing people involved with Blue Quills. The quality of these interviews was no doubt affected by the ability to recall events and the ability to place events in the context of the time rather than being shaded by the happenings since. There is also the possibility of selective memory, whereby past situations were not discussed or mentioned, because they may have been perceived to have reflected poorly upon the school or the Centre.

School documents have been examined; though unobstructed access was granted to the documents, some desired documentation was not found because many past records were in boxes, in the process of being reorganized and refiled.

The purpose of the study is to examine problems encountered and addressed by a locally controlled Indian school. The politics of the various decision making processes used in addressing these problems will not be examined in detail, nor will judgments be made by the researcher on the quality of decisions made.

Methodology

This is a case study examining the events leading up to the assumption of Indian control of a school in Alberta, and the administrative problems that have been faced since that time. Blue Quills was chosen due to its being the first Indian controlled school in Alberta, and one of the first in North America.

The Case Study Method

Guba and Lincoln (1981) use several authors' descriptions of a case study in an attempt to formulate a definition in a phrase. A case study is variously described as being a "bounded system" (Smith), an "examination of an instance in action" (MacDonald and Walker), a "slice of life" (Guba and Lincoln), an "intensive or complete examination of a facet, an issue, or perhaps the events of a geographic setting over time" (Denny).

Guba and Lincoln (1981:371) have developed a typology, shown in Appendix D, into which most case studies tend to fit. The typology is organized into four purposes of case studies -- to chronicle, render, teach or test -- three levels of case studies -- factual, interpretive and evaluative. Each of the twelve cells, defined by the purposes and levels, further describes an action that is commonly taken to gather information for the case study and a product that might be expected.

This case study examines several facets of Blue Quills Centre and therefore fits into a few cells in Guba and Lincoln's typology. Chapters entitled History, Assuming Control, Post Secondary Programs, and Life Values Programs involve the development of either different stages or of new programs introduced to the Blue Quills Education Centre. These chapters are meant to chronicle what has occurred in these stages of Blue Quills development; thus the level of the case study in these chapters involves, for the most part, recording information and, in terms of the typology, the product is a register.

Chapters dealing with the Education Council, School-Community Relations, and Growth are more interpretative and, as with the previous chapters, their purpose is to chronicle. Using the typology, the action taken is, for the most part, to construe and the product is a history. Part three of the thesis is again interpretative though the purpose is a rendering. The action taken is a synthesis of what has been previously written and seeks meanings. It is in part three that information about administrative problems encountered at the school is pulled together to identify lessons that may be useful to other Indian bands seeking local school control.

Advocates of case studies claim that they have many advantages over what would be yielded by writing a technical report of the history and administration of Blue Quills

Centre. Guba and Lincoln point out that the "thick description" of a case study enables the reader to compare one context with another in which he may have an interest. The case study may be characterized by several positive features which include the following: 1) it allows for the presentation of data that emerges from the context itself rather than having a rigid instrument or design to apply; 2) it is readable in presenting a credible picture of the participants in the setting to the reader; 3) it can be streamlined to best serve the purposes of the researcher; 4) it focuses the reader's attention and illuminates meanings; and 5) it can communicate more than can be said by the presentation of technical data, by building upon the knowledge of the reader.

As with the technical report there are disadvantages in using the case study method. One has to presume that the interpretations made by the researcher, from the interviews and document analysis, are consistent with the intentions of the people involved. Another possible shortcoming in the use of case studies is that the researcher may get involved in such a way that there are biases or errors of judgement that will not be easily detected by readers unfamiliar with the case. In this case study, writing about the Life Values Program was difficult because for most of the people interviewed there was little middle ground. People were either in favor of the Life Values Program, believing that it was serving its purpose well, or they were against it and most of what it stood for. It would have been easy to get caught up in one side or the other, rather than trying to maintain a balance or equilibrium. The risk of attempting to maintain a balance is that people on both sides of the issue may perceive bias in the written report of the case study.

Data Collection

A letter was sent to the Education Committee of the Blue Quills Native Education Council requesting permission to undertake the study (Appendix A). Fictitious names would have been used for the Education Centre and people involved in the study if the Council or the researcher decided in the course of data collection or writing that this would be in the best interest of the Education Centre. However, ethical considerations of confidentiality and anonymity were not considered to be a problem and the names of the Education Centre and individuals were not altered.

Data were collected primarily by interviews of people involved with Blue Quills Centre using a semi-structured interview guide, and by examining relevant documents. The interview process started with the key figures of the Centre: the secondary school principal, past and present Education Council members, past and present Executive Directors, past and present Education Council presidents and former employees and Education Council members who have played a role in the development of Blue Quills Centre. From these interviews other people with a stake in Blue Quills Education Centre were identified and interviewed. A telephone conversation was also held with the mayor of St. Paul. A listing of the people interviewed in the study is included in Appendix B.

Several other people who have been involved with Blue Quills Centre were approached [illegible]viewed in the study. Though these people were cooperative and interested in participating in the study, some were unable to do so due to other commitments or due to an inability to arrange a mutually convenient time with the researcher.

A semi-structured interview schedule, presented in Appendix C, was used as a guide in the interviews. Not all questions were asked of each participant, and clarification questions were asked in some instances. Participants were not given the interview guide, nor did they have it to view during the interview, with two exceptions. The acting Executive Director was able to preview the interview guide, and had prepared answers for the interview. The present President of the Education Council was also given a copy of the interview guide, but had not prepared answers for the interview. The mayor of St. Paul was interviewed over the telephone, with questions related to the relationship between Blue Quills school and the community of St. Paul, to confirm comments obtained in interviews regarding the effect of Blue Quills upon the community of St. Paul. Informal discussions occurred with others, mostly teachers.

With the exception of the mayor of St. Paul, whose telephone conversation comments were written down, interviews were tape recorded with the permission of the participants. Interviewees were given the option of having their interview tape recorded or recorded by hand. Several informal discussions were held with teachers and other people associated with Blue Quills but were not tape recorded, though some of the information was noted on paper.

Interview participants were informed when interviewed that any quote in the written report attributed to them would be confirmed with them so that they would know that they were being quoted and to confirm that the quote was in the correct context.

The interviews were transcribed using a word processor and printed to a hard paper copy. The transcriptions were then collected according to the responses to the individual questions and were analysed for themes and critical events in the history of Blue Quills. Attempts were be made to confirm interview findings by data collected from school documents or other interviewees. However, some findings may stand alone based upon what were considered to be credible statements made by interviewees.

Objectivity is particularly important in a case study due to the reader's reliance upon the researcher's view of the situation described in the case study. The possibility of researcher bias was addressed, in this study, by identifying in the interviews individuals whose comments supported statements made in the study before such statements were included in the thesis.

Chapter 2

Review of the Literature

Background

The federal government of Canada assumed responsibility for the education of Indian people under the provisions of the British North America Act of 1867. In implementing this responsibility, the federal government had options; it choose to finance the education of Indian children but not necessarily run the schools themselves. Commonly, schools were run by various Christian denominations, often in the form of residential schools drawing children from several communities. The result of this system was that children were away from their families for most of the school year. The arrangement was almost a subcontracting of education to religious denominations. The federal government supplied most of the funds for the students' education, the churches supplied the personnel to carry out the education, and Indian people had little or no say in the educational services they were provided.

The establishment of residential schools and the continued operation of Indian schools by church denominations after Confederation had advantages in terms of the concentration of a larger number of students in one area and a continuity of church education that is traditional in Canada. However, there were also costs. Students spent most of the year away from home, thereby affecting the family unit. Schools appeared distant, complex, lacked involvement of the parents and communities typically did not have a feeling of ownership of the school. Dunne (1983) suggests that the result of centralization of educational control at the expense of local control affects the degree to which people feel they can make adequate judgements. Parental apathy is a likely result when lay people feel that they do not have the opportunity, knowledge, or the authority to make decisions about the education of their children, and that it is appropriate to leave such decisions to experts.

Local Control

Local control of school systems offers the advantages of being close to the people who are served and being responsive to the needs of local residents and the local community. In the United States, Dunne (1983) described the attachment that rural people have for their local schools. They attribute a family feeling, individual attention to children's needs, and commitment of community resources and people to the educational system. A common feeling was that the benefits of local control out-weighed the benefits of consolidation, even if the academic quality of the children's education was superior in a consolidated system..

The issue of local control is considered important enough that attempts are being made in some of the large school units in the United States to increase the degree of local input and control through decentralization and community participation or community control. Community participation typically involves the establishment of advisory committees beyond parent-teacher groups. Community control suggests a legal provision for an elected community school board functioning under specific guidelines in conjunction with the central school board. (Ornstein: 1983)

Local Indian school control has been successful in Alberta. The Alexander Band, near Edmonton, developed their Kipotakaw Program. This program combines traditional Cree values with an emphasis on learning and allows children to progress at their own rate. It has had good involvement of parents, an increase in school attendance from 50% to 90% and strong parental attendance at visitation days. Band Elders help keep students in line and are able to advise teachers on problems they encounter because of the Elders' understanding of the context of the children's background. (Ghitter: 1984)

Hurlburt, Henjum and Eide (1983) attempted to identify differences between Indian students living in residence and attending an integrated public high school, and students attending a locally controlled Indian school. The greatest significant difference between the students was a higher grade point average for the students in the locally controlled school, even after possible differences in standards were considered. Though this is only one example and many more studies and evaluations must be done, the results support the belief of Indian leaders that students in a locally controlled school run by Indians achieve higher academic grades than Indian students attending a white school, away from home.

Ingram and McIntosh (1983) identify several potential strengths of local school control, including:

1) Parents and community members are the true clients of the school.

2) The importance of the role of parents in their children's education.

3) The local community's ability to influence the school to reflect community needs, expectations, attitudes and opinions.

4) Likelihood of greater financial and administrative effectiveness with local decision making.

5) Greater ability to respond to changing circumstances and needs.

6) Reduction of disruptive staff turnover due to poor fits between person and position.

Work has been done in Alberta to increase the extent of local involvement in educational matters. Education North attempted to provide an opportunity for members of selected northern communities to become actively involved in the development of projects in their home communities, to better bring together school and community and to serve the education of the community's youth, by focusing on improving school-community relations. (Ingram et al.: 1981)

Aspirations of Locally Controlled Schools

Many issues have been identified as considerations for a locally controlled or community based school. These schools are generally initiated because parents want a better education for their children, preferably within their own community. Defining the nature of a "better education" for children depends upon the priorities of the school community.

Typical reasons for the establishment of locally controlled or community based school, as identified by King (1981), Wyatt (1985), Firestone (1976) and Carney (1978), include:

1) To address problems related to high student failure rates and early school dropout;
2) A conventional public school curriculum with little or no relevance to local community life;
3) High annual teacher turn-over;
4) A high percentage of teachers with minimal training and qualifications;
5) Teachers' unwillingness to get involved in the Indian communities;
6) A desire to establish a stronger linkage between the community and the school;

7) To enhance students' knowledge and pride in their heritage and to foster the pride that comes from such knowledge;
8) To revitalize native language;
9) To prepare students who value school and are better equipped to make decisions about whether to continue living within the reserve or "outside".
10) To teach the children to become active members of the community.

Distinctive Features of Locally Controlled Schools

If locally controlled schools are distinctive and reflect the wishes of the communities they serve, then the program offered by the local school must be different from the typical public school program.

Locally controlled schools are often distinguished from the public school system by the degree of control of the school desired by the local community, and the relevance of the school to the community. In locally controlled schools, the local community has a greater influence in the administration of the school. The relevance of the school to the community generally derives from the goals or aspirations that the local community has for their school. Schools that have an ethnic base often value the inclusion of their cultural heritage, language, values of the community or alternate teaching methodology or learning styles in the curriculum.

1. Language and Culture.

The locally controlled Indian school described by Wyatt (1985), Hamilton and Owston (1982a,1982b,1983), King (1981), Carney(1978), and Erickson and Schwartz(1970), as well as the predominantly Negro Adams Morgan school, as described by Lauter (1968), are all characterized by an interest in developing the students' awareness and pride in their heritage and culture. Lauter (1968) noted that communities often want to raise the consciousness of teachers regarding a key educational objective: that children come to value what they are and that the school should help the child develop pride in himself and his heritage.

The components of culture that Indian communities want to encourage are often based upon traditions and skills that played an important part in the life of Indian people. This includes activities such as fishing, hunting, trapping, and crafts, as well as more modern alternative skills, not normally found in school curricula, that may be appropriate for the students, such as rodeo training, gardening, and trades courses. (Wyatt: 1985)

Related to the emphasis on Indian culture is the need identified by many communities to promote their Indian language, and develop language programs to revitalize the language and address a loss of fluency of the language in the community. For the most part, public schools do not emphasize the cultural heritage and language of minorities. A locally controlled school allows a community to develop appropriate programs to meet this need.

Though language and culture are generally considered to be important in a locally controlled school, Wyatt (1985), Hamilton and Owston (1983), King (1981), and Lauter (1968) found that there is less agreement as to how much emphasis should be placed, or how much adjustment should be made within the school curriculum, to accommodate cultural and language programs. Wyatt (1985) also found that even with a high level of Indian involvement, there are still problems related to curriculum development and maintaining student interest through their schooling.

2. Values.

Starblanket (1981) identifies common values as being the key factor that holds communities together, and suggests that it is the difference between Indian and mainstream Canadian values that makes Canadian education inappropriate for Indian people. The future of Indian education, he argues, must be defined to recognize and respect this difference. Indian people do not want to be assimilated into mainstream Canadian society.

Forester and Little Soldier (1975) have identified a core of Indian values which they say still dominates the thinking and behavior of present-day Indians. They suggest that if

Indian students are to understand themselves and their culture, they need an awareness of this value system which seems to be a common bond defining "Indianness". Some of the components include harmony with nature, sharing, bravery in facing difficult situations, Indian time, and freedom of the individual to rely on oneself and make wise choices. These values are not restricted to Indian people, nor are they exhaustive of values held or desired by Indian people. It would seem that a locally controlled Indian school would best be able to promote such values positively to students.

3. Learning Styles.

Leith and Slantz (1984), Wyatt (1978) and Kleinfield (1972) suggest that different teaching styles, rather than traditional methods, are more effective in teaching Native students. Wyatt (1985) suggests that the learning styles of the community culture and school culture are incompatible. Native community teaching consists not only of the content of what is taught, but the way that it is communicated. The Native community learning style involves listening, observing and practicing more than questioning and testing on content. This is reflected in the way Indian children are taught to fish or prepare food or hides in traditional Indian fashion. Kleinfield (1972), in a study in an Alaskan Aleut community, concluded that a teacher's instructional style was more important than a teacher's ethnic group membership in differentiating effective cross-cultural teachers from ineffective ones.

Administrative Problems

There are a wide variety of administrative problems encountered in locally controlled schools. Some of the problems include: a lack of administrative direction, a lack of training for council administrators, role shock, political problems, organizational problems, problems with change, conflict, nepotism and teacher related problems.

Hamilton and Owston (1982a) discussed a locally controlled school in New Brunswick that lacked direction because no agency or individual had asserted control of the school in the transfer from the Department of Indian Affairs and Northern Development to the School Council and principal.

Paul (1984) and Hamilton and Owston(1982b) identified schools where the administration skills of school council members was insufficient to handle the task of operating a school. Wyatt (1985) noted, in her study, that the board's skill and knowledge were adequate in the first years of local control, but they needed professional development for further school growth.

Paul (1984) noted that there has been a lack of training for Indian bands assuming control, resulting in the DIAND having to take over administration of schools. Inadequate funding by the DIAND for capital costs, training of band authorities, and for curriculum and programming has been found to be typical. Difficulties also occur in the transition of employee status from federal to band when a band assumes local control.

A lack of training or preparation for the management of a school may result in additional stresses and strains on school council leadership. Wyatt (1985) makes reference to role strain due to problems encountered in curriculum development, teacher training and school board training at Mount Currie in British Columbia. King (1981) identified a similar problem, role shock, in administrators in an unnamed British Columbia Indian school that may be more serious, and describes it as being:

> similar to culture shock in that it also generates anxieties, stress and generalized personal trauma, a difference being that culture shock is usually a function of not understanding configurations of behaviors and values. It occurs when an individual accepts a status with a feeling of assurance that he or she can provide appropriate role behaviors, only to discover that others in the social situation do not accept those role behaviors as acceptable. Furthermore, no corrective feedback is given, no successful models are available.

The administrative and facility problems identified by Wyatt, Pauls and others regarding Indian education in Canada are not confined to Canada or to Indian education. Firestone (1976), in examining three free schools in the United States found similar problems, identifying parental disagreement over learning styles, curriculum and staffing as well as teacher inexperience and poor facilities as contributing factors to problems at the schools.

Political problems can hamper the administration of a locally controlled school. Kleinfield (1972) noted in the Aleut community that the locally controlled board was controlled by an elite structure, resulting in control by a small, influential group of people. She notes that it is not the legal structure per se which determines the nature of the school, but the informal and personal networks which are elite dominated and economically based.

Conflict is inevitable in any organizational setting, though it may be that alternative organizations are more prone to conflict, if only because they are often born from a community's conflict in ideology, culture or values with the status quo.

In the Liberation parent-run free school described by Firestone (1976), he notes that conflict may be a mixed blessing. It helps create unity by purging the group of dissenters; however, the conflict can become destructive enough to cause the organization to crumble. Conflict can be managed if personal relations are controlled and issues defined in non-divisive ways.

Nepotism was identified by Erickson and Schwartz (1970) in the Rough Rock Navaho school as being a problem. The school paid board members very well, much better than other incomes in the community, and close relatives favored in hiring for positions at the school, many jobs rotated among relatives every five to seven weeks despite inefficiency and cost. As well, alcoholic relatives were retained on staff despite the official position, regarding alcoholic employees, of the board.

Additional problems identified include less experienced teachers in the classroom (Firestone:1976), high turnover rates of teachers, especially those younger and less experienced (Lauter:1968), a lack of teacher ability to maintain discipline or control classes, a lack of teacher awareness in the classroom, an inability for teachers to diagnose student comprehension. (Erickson and Schwartz: 1970) The Canadian Education Association in a survey of Indian education in Canada (CEA:1984), identified poor parental involvement, low teacher morale, lack of student punctuality and regular attendance, low funding, poor facilities, difficulties in traveling due to remote locations and a lack of native teachers as being problems that school administrations must deal with.

Organizational Structure

Several locally controlled schools have attempted to make their school and program more relevant to their constituents by developing an alternate organizational structure. King (1981) identifies three dimensions of change that can occur in schools. Though they are not mutually exclusive, they do have different implications to the degree that they are actually sought or resisted. One is change in control of resource utilization affecting employment of personnel and budget control. Another affects changes in school curriculum. The third affects change in the school's operational structure, the ways of organizing students and classes for effective instruction.

King (1981) describes an Indian controlled school in British Columbia where they drew upon the "headmaster" concept for the school principal and had a non-professional education administrator to handle administrative tasks. Lauter (1968) describes how the principal and project director had to work out their differences in order to establish a working understanding for their school.

One of the problems of initiating new practices or non-traditional roles, in a school, is in defining the new roles and the relationships within the organization. Often insufficient time is given to defining the roles and relationships, or in orienting staff or administration, due to limited time, or unexpected problems. Matters of self-interest, ideology and power may produce conflicts, especially when there is not a general acceptance of the educational program by the teachers or other staff.

Relationships

Good relations between the community and school are usually emphasized as being important in locally controlled schools. There are several interest groups involved in a locally controlled school, and therefore there are several planes of relationships. In an Indian controlled school the relationships among the community, school council, band council, school administration and school staff must generally be considered.

Starblanket (1981) argues that bands themselves must determine the relationship which should exist between the Band Council and the school committee or Band education authority.

Assheton-Smith (1977) suggests that community control or local control of schools depends partially on whether or not teachers and parents share a social network or are socially isolated from each other.

Typically, shared planning, mutual support, and a school dedicated to the needs of the Indian community are common goals, which means that great importance is attached to involving parents and Board members on a day to day basis.

There are several signs indicating when there is a poor relationship among various interest groups involved with a locally controlled school, including:

a) limited parent-teacher contact, often restricted to crisis situations or voluntary parent-teacher consultation days;

b) a lack of interaction between teachers and the community;

c) a lack of knowledge of the community leadership;

d) an indifferent attitude of parents to the school;

e) only a few members of the community involved in the school or willing to commit time and energy to it;

f) decisions made, by School Council, without parental or school administration input;

g) a power relationship between segments of the community with opposing interests.

Is It All Bad?

At the Rough Rock school (Erickson and Schwartz: 1970), despite a multitude of administrative problems, questionable administration, poor student academic achievement and a failure to meet initial aspirations, the school was a focal point of the community. Local people were usually in the halls of the administration building, looking like they felt very comfortable in the school. This seems similar to the feelings expressed by rural people studied by Dunne, mentioned earlier, whereby the educational situation was not ideal, and the academic standards were not on a par with larger school units, but at least it is controlled locally and the people have a feeling of ownership of the institution.

A Model to Examine Administrative Problems

Based upon the literature, there are at least five areas that should be considered in examining a locally controlled school including:

a) Aspirations

What are the goals for the school, as identified by the community and school leaders.

b) Distinctiveness

In what way is the locally controlled school different from the public school system? Does it have greater local control and is it more relevant to the local community than a public school or Indian Affairs school? The areas of language, culture, values and teaching methodology are obvious areas where an Indian controlled school may be different.

c) Administrative Problems

What difficulties have the School Council and school administration encountered? How have these difficulties been handled? Prime considerations are School Council training and administrative preparation, evidence of role shock, political problems, and staff or teacher related problems.

d) Organizational Structure

Has the school followed the typical provincial program, and standard school administrator and teacher roles, or has the school attempted to be innovative? How have they defined people's roles when change is involved?

e) Relationships

What are the relationships like between the Band Councils, School Council, school administration, teachers, Indian ~~community and~~ non-Indian community? What is done to nurture the relationships?

In chapter ten the findings from Blue Quills will be considered, using the model developed based upon the review of the literature. The elements identified in the model are suggestions only and it is possible that other elements of interest will be identified in the Blue Quills case. Many issues concerning the Blue Quills Centre's organization are dealt with in chapter five, entitled The Education Council. Similarly, the school community relations are dealt with extensively in chapter eight.

Part Two

INTRODUCTION TO BLUE QUILLS

Chapter Three

Historical Developments Affecting Blue Quills

Introduction

When Europeans first came in contact with North American Indians, Indian people had a well established educational system suitable for their society and culture. It was based upon the life skills necessary for survival as individuals and as a community. The first European schools in Canada were established by missionaries, usually by ~~one of the reli~~gious orders of the Roman Catholic Church. The primary focus of their education was the conversion of Indian people to Christianity, and to educate the people so that they would be able to serve the European colonists, typically as tradesmen. Decisions regarding the education of Indian peoples were often made in Europe for the benefit of European settlers in North America. (DIAND: 1984)

It is generally accepted that until the mid eighteenth century British and French influences continued to dominate Indian education. However there is some question as to the influence of the French upon Indian education in the first half of the eighteenth century in Quebec, as there was a reduced emphasis to provide schooling for Indians during this time (Carney: 1987) Where schooling was provided for Indian children, integrated education was practiced if possible, and the Churches' dedication to converting Indians to Christianity ensured that financial resources were assigned for this purpose. Financial resources from Europe for the conversion and education of non-Christian Indian children benefited non-Indian children as well.

In the 1820's church-initiated projects were developed in western Canada. A Cree syllabic orthography was developed to produce the first Cree grammars and primers in the 1840's, and a Chippewa language primer was also developed. In the same decade two "industrial schools" were established in Ontario by the Wesleyan Methodist Society. (DIAND: 1984)

By the mid nineteenth century it became accepted that Indian people should be educated apart from the European settlers. There were conflicts between the needs of the growing immigrant population and Indian interests. Much of the land desired by non-Indian settlers, in central and western Canada, was being obtained by Her Majesty Queen Victoria or the Hudson's Bay Company. Segregation of Indian people protected them from social exploitation and was convenient administratively. The allocation and concentration of Indian people on reserve lands, through treaties, facilitated the delivery of federal social, educational and health services, as well as providing the increasing numbers of non-Indian settlers with land.

At the time of the BNA Act, the education of Indian people was almost entirely provided by Catholic and Protestant denominations. Some government financial support was available to church groups operating schools at Confederation, but it was not until 1892 that financial support of any consequence was provided by the Federal government. (DIAND: 1984)

It is generally accepted that the large majority of Indian children between Confederation and 1950 received their education in residential schools on reserve lands, typically by Catholic and Protestant communities.(DIAND: 1984) However, it seems that this "large majority" may be exaggerated. Carney (1987) suggests that less than half of all Indian children during this time actually attended school, and of those who did attend, less than half attended residential schools. Redford (1979) also indicates that residential schools in British Columbia were not as influential as is commonly believed in the schooling of Indian children, especially in the period between 1890 and 1920.

Indian Education after Confederation

The British North America Act of 1867 called for the federal government of Canada to assume responsibility for all matters affecting Indians and Indian lands. (Daniels: 1973) The Distribution of Legislative Powers and more specifically the Powers of the Parliament Section 91 class 24 states that Indians and Lands reserved for the Indians come within the exclusive Legislative Authority of the Parliament of Canada.

The first Indian Act, which amended, consolidated and added to laws already in existence affecting Indians, was given assent on April 12, 1876. Implementation of the educational provisions of this Act was expected to result in enfranchisement for Indian people. (Daniels: 1973) Enfranchisement is the process by which an Indian gives up the benefits and burdens of the Indian Act, is required to dispose of any interest in reserve lands which he may have, and ceases active participation in the reserve community. Thus, an Indian loses his special legal status as an Indian and joins the Canadian community at large. Though this definition implies that an enfranchised Indian gives up all benefits of being an Indian, "by virtue of s. 15 of the Indian Act an enfranchised Indian receives a lump sum payment including his anticipated treaty payments for the succeeding twenty years." As well, an enfranchised Indian may receive a grant of land, subject to the conditions of s. 111(2-4) of the Indian Act. (Cumming and Mickenberg: 1972)

Treaty Number 6

In 1876 Treaty Number 6 was signed between Lieutenant-Governor Morris representing the Government of Canada and the Indian people. This was the first Indian treaty signed in Alberta and accounted for all the land drained by the North Saskatchewan River in the central areas of what were to become Saskatchewan and Alberta. In 1889 the areas in the vicinity of Montreal Lake and Lac La Ronge in present day Saskatchewan were also included in the Treaty. (Brown & Maguire: 1979) (Appendix E).

Prior to negotiation of Treaty Number 6, Indian people of the Saskatchewan River Districts were concerned about American whisky merchants, commonly called whisky-jacks, and other unscrupulous traders as well as the threat of disease. Recent epidemics of measles, scarlet fever and smallpox had taken a terrible toll of the Indian population. The threat of starvation was a consistent concern due to rapidly declining buffalo herds upon which the Indian people depended. Indians were also aware that a change in lifestyle from hunter to farmer, which was necessary if they were bound to a reserve and was encouraged in the treaties, would require proper training and preparation. (Brown & Maguire: 1979)

Among other things, Treaty 6 allowed for an allocation of $12 per Indian, as well as subsequent payments, land at the rate of one acre per family of five, farm stock and equipment, seed, tools, a flag and medals. In addition, a horse, harness and wagon or two carts in lieu of a wagon were allocated for each chief. There was also an annual allocation of $1500 for ammunition and twine, a triennial allocation for clothing, and $1000 for provisions for the first three years. The inclusion of additional treaty land in 1889 resulted in additional proportionate grants of ammunition, twine and provisions. (Canada: 1891)

Unlike other treaties, Treaty Number 6 made allowances for assistance in the time of pestilence or general famine, and a medicine chest was to be kept at the house of each Indian Agent for the use and benefit of the Indians, at the direction of the agent. Treaty 6 was the only treaty that provided for inclusion of a medicine chest for the use of the Indian people, and could be considered as an early provision for a publicly supported medical service. A 1966 court case, Regina vs. Johnston, interpreted the medical chest provision to mean that Indians under the treaty are entitled to receive all medical services, including medicines, drugs, medical supplies and hospital care free of charge. (Cumming & Mickenberg: 1972) This treaty was also the first to provide for assistance for the transition from hunters to farmers by allocating $1000 in the spring for the purchase of seed and materials necessary for farming. The only subsequent treaty to provide such a benefit was Treaty Number 8. (Brown & Maguire: 1979)

Not a great deal was mentioned in Treaty 6 about the education of children from reserves. The agreement stated that Her Majesty the Queen would agree to maintain schools at the reserves as the Government of Canada deemed advisable, whenever the Indians of the reserve desire it. (Canada: 1891)

The Development of Blue Quills Residential School

Lac La Biche was the location of the first school for Indian students in northeastern Alberta. The Order of Mary Immaculate (O.M.I.), the Oblate Fathers, had worked intermittently in the area since 1844. In 1853 the area was designated a mission district, under the title of Our Lady of Victories, and in 1857 school construction was started. The Grey Nuns, Les Soeurs Grises de Montreal, arrived in 1862 to open the first school for a few day students and boarders in 1863. In 1893 the Federal government provided an Industrial school at Lac La Biche Mission; however, the mission school was closed in 1898 and transferred to Saddle Lake. (St. Paul Journal: 1966-01-27)

The first mission at Saddle Lake was established by Father Lacombe, an Oblate priest, in 1873. Father Michel Merer O.M.I. arrived in 1888 and in 1890 built a house, chapel and a day school. A church and school were completed in 1899 to accommodate the Sisters and staff transferred from Lac La Biche to Saddle Lake. The school was named Blue Quills in honor of an Indian Chief from the area. (St. Paul Journal: 1951-05-18)

In 1922 the Blue Quills school principal, Father Gabilion, suggested to the Indian Affairs department that a new school be built. He proposed that the school have the capacity to house 200 students rather that the present 140, allowing for a greater number of younger students and boys to the age of eighteen to be admitted. (Persson: 1980) A site closer to the railway station was considered to be more convenient for transportation of food, fuel and merchandise; as well, proximity to St. Paul would allow access to the hospital and conveniences such as electricity. In addition, Chipewyan students and students from Cold Lake would also be able to attend the school.

The decision to build a new school near St. Paul was made in 1926 during Arthur Meighen's time as Canadian Prime Minister. This is considered, by some, as an important time for Indian education in Alberta as it was during this time that most of the Indian residential schools in Alberta were built. (Kainai News: 1973) Thus on October 9, 1928 the Department of Indian Affairs decided to acquire section 11, township 58, range 10 west of the fourth meridian, for the site of a new Indian residential school. (Persson: 1980) The site is located five kilometers from the town of St. Paul and about half a kilometer from the railway tracks. The government gave the land and built the school and adjoining buildings. The revenue for the upkeep of the school consisted of a per capita grant and the proceeds from the farm and livestock. (St. Paul Journal: 1956-5-31) In 1987 Blue Quills school still receives some revenue through the lease of adjacent land to farmers. The new school, also named Blue Quills, opened in December, 1931 with sixty eight students making the trip from Saddle Lake.

A typical school day for students at this time was a half a day of school for all students, and a half a day of work for older ~~students or~~ half a day of play for younger students. This school day remained in place until 1950 when the Indian Affairs branch in Ottawa changed the regulations for residential school such that pupils were allowed to remain in school for the full school day, meaning that they could now ~~complete a year~~ of schooling in one year rather than two years under the half day school half day work system. (St. Paul Journal: 1956-5-31)

A half a day of work for boys typically meant working in the fields or tending the animals that were raised for food for the students. Girls would cook, sew or work in the laundry. Former students have mixed emotions about their experiences of half a day of labor; some appreciated the skills gained, while others felt that they were not treated well, or regretted not having a full day of school to increase their education.

Changing Government Policy

Between 1946 and 1948 a Special Joint Committee of the Senate and the House of Commons on the Indian Act held meetings throughout the country. The committee made three recommendations.

> Two of these recommendations (to construct or enlarge Indian day schools and to revise the education clauses in the Indian Act) were in accordance with Indian opinion; the third and

> principle recommendation, however, was not.
> McMurtry (1985:65)

The third recommendation was to end the policy and practice of segregated education. Though the committee's recommendation is commonly accepted to be in accordance to the dominant view of Indians, McMurtry (1985) argues in his thesis entitled The 1946-1948 Special Joint Committee on the Indian Act and Educational Policy that in fact "Canadian Indians in the late forties generally did not want integrated schooling." However, the result in the late 1940's and early 1950's was a change away from segregation of Indian students towards integration.

The Department of Indian Affairs began to enter into joint school agreements with school boards and Provincial Departments of Education for the education of Indian children in provincial schools, along with non-Indian children. The first cost-sharing agreement for school accommodation was between Indian Affairs and the Province of Manitoba in 1949. By 1979 there were 693 such agreements providing for the accommodation of 48 757 or two thirds of the Indian children in provincial schools. (DIAND: 1982) The Federal Government's philosophy of Indian education changed from one of segregation in church operated residential schools to one of assimilation into the larger society by means of integrated education. Policies were formulated which led to the establishment of more day schools and the bussing of students from reserves to provincial schools. By 1949, the government began to employ some teachers in church operated schools, until eventually in 1969 all Indian Affairs teachers became government employees.

There were several changes to the Indian Act prior to 1951; however, the new Indian Act of 1951 incorporated two major changes that emphasized the change in philosophy from segregation to integration. (Daniels: 1973)

Section 114 of the Indian Act made provision for the minister in charge of Indian Affairs to enter into agreements with provincial or territorial governments, school boards or religious or charitable organizations, whereby the Federal Government would surrender the responsibility of the day-to-day administration of Indian schools. This change returned involvement in Indian education to the position prior to Confederation. It provided the opportunity to offer a single system of educational services to all children resident in a province or territory regardless of whose responsibility they were. Thus, as the percentage of Indian students in provincial schools increased, the parallel federal and provincial educational systems could be replaced by a uniform provincial system, allowing the Federal Government to withdraw from operating an educational system exclusively for Indian students. This change did not reduce the validity of the commitments made to the Indian people under the treaties, or the obligations imposed by the British North America Act. The Federal Government was still to provide funding for capital and operational spending, and to establish and maintain all classrooms used by Indian students. (Daniels: 1973)

Section 115 of the Indian Act retained, for the minister alone, the power to make rules and regulations concerning the operation and inspection of schools, the transportation of students, agreements with religious organizations concerning school operation, and the allocation of funds for the maintenance of students in residential schools, rather than enabling both the minister and the Band Councils to do so. Band Councils continued to have authority to determine the religious affiliation of the school and its teachers. (Daniels: 1973)

An outcome of the changes was the introduction of provincial curricula into federal schools and improvements in levels of service to enable smooth transfer of children to provincial jurisdictions. In 1963 Indian Affairs made provision for the organizing and minimal funding of School Committees to encourage greater parental involvement in their children's education.

Integration Policy and Blue Quills

At the twenty fifth anniversary of the opening of Blue Quills school at its present site, in 1956, a " Parents Day" meeting was held with the theme Education and Integration. The mood was one of appreciation for the educational services the school had provided and optimism for the future, especially with respect to integration of Indian students. Mrs. Rosanne Houle, a graduate of Blue Quills who attended when it was first opened, noted that education had progressed and the caliber of education had improved compared to when she attended the school. She noted a greater desire for education among Indian children and that many were continuing on to high school. The school had the distinction of having the only all Indian Brass Band in Canada. The Band was highly regarded and was invited to play throughout western Canada. At this time Mr. Latham, a Canadian Indian working with the St. Paul Indian Agency, described integration as an invitation to the Indian to share in the economic progress of the country, and an opportunity to accept on an equal basis the responsibility of municipal and national affairs. (St. Paul Journal: 1956-05-31)

Problems with Integration

In 1966 a Federal-Provincial education conference attended by school board representatives, chiefs and band councillors, missionaries, clergymen, public health workers, businessmen and other specialists, was held in St. Paul to discuss the problems of integrating Indian students into white communities and schools, and of raising standards of living for Indian people. (St. Paul Journal: 1966-03-31)

Miss Annie Minoose, a second year education student at the University of Alberta, spoke of how Indian students are caught in a dilemma between two cultures and ways of life. Indian culture reflects upon the past and ancestry whereas mainstream Canadian culture considers today and the immediate future. This is why, she explained, it is hard for Indian people to adapt to the more future oriented ways of the white man. (St. Paul Journal: 1966-03-31)

A few years later, the problems of integration and poor acceptance of Indian students at the schools in St. Paul were discussed at a meeting called by the Alberta Indian Association with the Department of Indian Affairs, the Provincial Department of Education and the local School Board. Integration did not seem to be working as evidenced by a drop out rate among Indian students of 94% in 1969 at the St. Paul high school. Mr. Harold Cardinal charged that the school system was not working for Indian people, and the system must change in order to be acceptable to Indian students. An outcome of the meeting was a commitment by the St. Paul Regional School Board chairman to establish better rapport and communication with the Indian communities. (St Paul Journal: 1969-03-25)

In the spring of 1969 Blue Quills school ceased to be church administered and all personnel, including administrators, teachers, and staff became public servants of Canada.

Chapter 4

Assuming Control

By the mid-1960's, integration of Indian students, which was once held to be so promising for the Indian people of Canada, and was to bring Indian people up to the educational and socio-economic standards of other Canadians, no longer appeared to be very successful. The reality was that, in the mid sixties, Canadian Indians were still far behind mainstream Canadians economically, educationally and in social status. As well, Indian people did not appear to be making gains compared to Canadian norms.

By the late sixties, Indian groups were becoming militant, perhaps due to the downtrodden feelings of North American Indians. Within a few years, militant groups such as the American Indian Movement claimed to represent Indians in the United States and Canada. Indian associations in Canada claimed greater prominence nationally and in their respective provinces.

In the United States, the militancy led to protests in New England at Plymouth Rock and at the Mayflower II in 1970 and 1971, a takeover of Alcatraz Island in 1969, and confrontations at Wounded Knee and Custer in South Dakota in 1973. (Burnette and Koster: 1974)

In 1974 in Canada several offices of Indian Affairs had sit-ins, a blockade occurred in British Columbia and a six week occupation of Anicinabe Park took place in Kenora, Ontario. The culmination was a violent clash between Natives and the Royal Canadian Mounted Police on Parliament Hill during the opening of Parliament. (Canadian Association in Support of the Native Peoples: 1976)

Preparation For a Confrontation

In Canada, the Hawthorne report of 1967 recommended that Indian students be integrated with the rest of the school population, reinforcing the government's then current policy of integration of Indian students. The report emphasized the importance of choice; Indians should have a greater choice of lifestyle, be it staying in their own communities or leaving them, but Indians can and should retain the special privileges of their status while enjoying full participation as provincial and federal citizens. Hawthorne's report stated that the objective should be to improve services and ensure that the provinces delivered services to their Indian citizens, while the federal government was to protect the special status of Indians and act as a national conscience.

In 1969 a Government White Paper made several recommendations regarding the status of Indian people in Canadian society and proposed changes in the Indian Act. It recommended the abolition of the Indian Affairs Department, the transfer of responsibility from Indian Affairs to the Provincial Governments, and the transfer of Indian lands to the Indian people. (Surtees: 1982)

Though these proposals seem laudable, the Indian response to the White Paper proposals, as expressed by the Indian Chiefs of Alberta (1970), was decidedly negative. Decisions were still being made by the federal government about the education of Indian children with little or no input from Indian people. The policy involving the removal of the basis of discrimination was rejected because, it was argued, until the socio-economic status of Indian people is similar to that of other Canadians, special provisions of the Indian Act help Indian people approach "equality of fact" rather than "equality of law" as attempted in the White paper. Thus, the additional benefits were seen by Indian spokespeople to be necessary in order to achieve their present standards of living, poor as they were, because, without the benefits received through the Indian Act, Indians would be even further behind the socio-economic standards and lifestyle of other Canadians.

In proposing that services should come under the same governmental agency (the provinces), the federal government was seen as reneging upon its responsibility as bound by the British North America Act. Any shift of responsibility from the federal government to the provincial government in the areas of education, welfare, health and economic development was seen to be a renege of agreements made in Treaties. (Indian Chiefs of Alberta: 1970)

The statement "that control of Indian lands should be transferred to Indian people" was seen as being in error in that Indian Reserve Lands were seen to be Indian land, held in trust by the Crown. They objected to any system of allotment that would give individuals ownership with the right to sell, because the lands are held for the common use and benefit of the tribe, and must never be sold, mortgaged or taxed. (Indian Chiefs of Alberta:1970)

The Closing of Blue Quills school

The lack of Indian input into decision making became an issue in St. Paul with the decision to close Blue Quills as a school and retain it as a hostel. The Edmonton Journal reported in March of 1966 that Blue Quills would no longer be used as a school, but would remain as a dormitory for Indian students attending school at St. Paul. The school would be renovated and students attending grades two through eight would be phased into the St. Paul school system so that by 1970 all of the students would attend schools in St. Paul. At this time the residence had 170 student boarders; most of the students attended the elementary school but some were high school students already attending school in St. Paul. (Edmonton Journal: 1966-03-18).

In 1969 the issue of the forthcoming closure of Blue Quills as a school surfaced again, with the rumor that the Department of Indian Affairs was going to sell Blue Quills to the town of St. Paul. The proposed phasing out of classrooms at Blue Quills was to coincide with the opening of the Regional High School in St. Paul in the fall of 1970.

Harold Cardinal of the Alberta Indian Association spoke strongly in March of 1969, in St. Paul, of how white society, and especially the Department of Indian Affairs, had failed to accept and treat Indian people as equals when considering educational decisions concerning Indian people in Canada. His views were further elaborated in 1969 in the book The Unjust Society. His remarks were directed toward the decision taken by the Department of Indian Affairs, with the support of the Provincial Department of Education and the local school jurisdictions, whereby the federal government allocated $436 000 towards the construction of a regional high school in St. Paul as their contribution for Indian students, without informing or consulting Indian people. Indians apparently were not consulted because, according to the Regional School Board chairman, the proper line of communication was through the Department of Indian Affairs. (St. Paul Journal: 1969-03-25)

There was disagreement concerning whether Indian people wanted to close Blue Quills as a school. A representative of the Department of Indian Affairs stated that the school was being closed at the request of Indians. However, Mr. Stanley

Redcrow, a spokesman for the Indian people, denied that this was the case. They felt that they were being railroaded as they did not want to lose Blue Quills School and did not want to be required to send their children to schools in St. Paul where they would face discrimination and prejudice. At a meeting a few days later, a resolution was passed by representatives of the Saddle Lake Athabasca District Council calling for Blue Quills Residential School be turned over to Indian management.

The status of Blue Quill School was discussed with Mr. E. R. Daniels, Regional Superintendent for Indian Schools, resulting in assurances by Mr. Daniels that the school would definitely continue on the same basis of operation as in the past. Mr. Stanley Redcrow was informed by Mr. Daniels that the question of Blue Quills coming under Indian administration was being reviewed in Ottawa. The possibility of a more aggressive stance being adopted was made clear by Indian representatives when Mr. Harold Cardinal stated that if Ottawa refused the request for Indian control, a "sit-in" could take place. (St. Paul Journal: 1969-3-25)

In the spring of 1970 the proposed constitution for Indian control of Blue Quills school was discussed and approved by representatives from eleven Indian Bands of the Saddle Lake Athabasca District Council. Meetings were also held with representatives from the Department of Indian Affairs, Alberta Education, and Reverend Father Letour, the school principal, regarding the possibility of Indian control of the school. The Indian proposal called for a private society to be set up which would operate Blue Quills School as a private school on the same basis as church schools. A twelve member all-native board would be established, accountable to the Department of Indian Affairs and Northern Development. Section 114 (1e) of the 1951 Indian Act made provision for "a religious or charitable organization" to enter into an agreement with the Minister, on behalf of Her Majesty, for the education of Indian children. A private Indian society may have been able to qualify as a charitable organization.

The Federal government, however, preferred to have the school operated as a school district under the control of the provincial government. This was in keeping with the proposals of the 1969 White Paper on Indian policy. This was rejected by the District Council, arguing that any move to transfer their education from Federal jurisdiction to Provincial jurisdiction constituted a violation of their treaty rights.

A meeting with Assistant Deputy Minister George Bergevin and George Cromb from Ottawa, as well as Department of Indian Affairs regional officers Murray Sutherland and E.R. Daniels of Edmonton, proved to be unproductive, as the federal government representatives were unable to approve the District Council's proposal. This resulted in the District Council asking the government representatives to leave the meeting and a request was made by the District Council to meet with Mr. Chretien, Minister of Indian Affairs and Northern Development, or his deputy minister.

The Sit-in and Negotiation

In July of 1970 a sit-in was staged at Blue Quills school. Approximately 60 people started and 150 to 200 people were involved during the two week period of the sit-in. The demonstration included people from the eleven bands of the Saddle Lake Athabasca District, as well as representatives from British Columbia, Saskatchewan and the United States. The sit-in occurred at Blue Quills school in St. Paul as well as the C.N. Tower in Edmonton where the Indian Affairs regional office was located. The Indians insisted that Mr. Chretien come to St. Paul to speak to them about their demand to assume control of Blue Quills school. After two days of meetings in Ottawa between Indian representatives and representatives of the Department of Indian Affairs a compromise was reached whereby a delegation of about twenty-five Indian representatives travelled to Ottawa to speak to Mr. Chretien. (Edmonton Journal: 1970-08-01)

Two days of meetings in Ottawa resulted in an agreement whereby Blue Quills School would be operated by Indian people from the Saddle Lake Athabasca District, and the federal government would continue financing the administration of the school and residence.

The agreement between Indian Affairs and the Saddle Lake Athabasca Native Education Council was the first of its kind in Canada and was hailed as an interesting and valuable experiment. The experiment was not considered a new direction in Indian policy, but a pilot project which could shape future policy concerning Indian education. The Native Education Council was to act as a board of trustees directly responsible to the Indian residents of the Saddle Lake Athabasca District. The Provincial Government was involved in that the school was to follow the curriculum and standards of the Alberta Department of Education.

The Education Council was authorized to assume control of the residential portion of the school by January 1, 1971 and assumption of complete control of the school as of July 1,1971. (Edmonton Journal: 1970-08-04)

Indian Control

Blue Quills residential school, and the Chief Jimmy Bruneau school-hostel complex in Rae-Edzo Northwest Territories, are the first schools in Canada to be officially opened by Indians and to be completely controlled by them. The new Blue Quills School Council started without student records and scholastic files and with a shortage of equipment and supplies, but these problems were eventually overcome. The teaching staff consisted of six teachers and the principal, of these, one teacher and the Executive Director were Indian. About half of the support staff of 30 were Indian, compared to four employees before the assumption of Indian control.

School opened in 1971 at Blue Quills with 175 students, the majority of whom lived in residence, though 65 day students commuted from Saddle Lake and other nearby reserves. Approximately 130 students were registered in residence, 40 of whom attended school in St. Paul.

Chapter 5

The Education Council

Council Membership

When the Saddle Lake Athabasca District Council initiated the sit-in and first assumed control of Blue Quills school, eleven Indian bands from northeastern Alberta were involved. The eleven bands represented were Anzac, Beaver Lake, Cold Lake, Fort Chipewyan, Fort MacKay, Frog Lake, Goodfish Lake, Heart Lake, Janvier, Kehewin and Saddle Lake. However, four of the bands most distant from St. Paul, Anzac, Fort Chipewyan, Fort Mackay and Janvier later reduced their involvement in the Blue Quills Education Centre and seven bands are now involved in administering the Centre. At present the Council has three types of members. Four members are elected to the executive positions in a general election, seven members are appointed, one by each of the seven band Councils, and there are an unspecified number of non-voting elders appointed by Council. Appointments of elders are based upon their experience and earned respect. The Blue Quills School Council members, for each year from 1970 to the present, are tabulated in Appendix F.

The number of Council members may vary from year to year. This occurs if a band appoints more than one person to represent them through the year. This may be due to illness or commitments of the original representative, or other external factors. The greatest change in the Council membership through the years is due to the changes in band appointed representatives rather than elected members.

All of the Council members are members of the seven bands still involved with Blue Quills. Other Indian bands, non-status Indians or non-Indians with students attending Blue Quills school are not represented on Council, though on at least two occasions non-Indians served as members of the Council. Thus the Center is treaty Indian in terms of Council representation.

Turnover of Council Membership

Since 1970 when Indian people first had direct control over the administration of Blue Quills, there have been 62 members of the Education Council. The names of the Council members and the length of their stay on Council are tabulated in appendix G. As noted earlier, a band may have more than one person representing them on Council in a year, because the appointed member may change during the year.

It is possible that some of the Council members included in the table did not serve for a full year, and that some members have been omitted from the table. Lists of past Council members have not been regularly maintained and were not easily available. Several years of files, including those containing desired information for this research effort, were in the process of being reorganized at the time this research was conducted.

The general perception of people interviewed is that there has been little turnover in the Education Council membership. Most people thought that the elections in September of 1985 resulted in the first major turnover in Council membership, though one person thought that there had been three major turnovers in Council membership in the past ten years.

Based upon appendices F and G a few inferences may be made about the makeup of the Council. The greatest turnover occurred in the first years of Indian control and in the elections of 1985. However, there has been, on average, three or four new Council members each year, most entering for the first time. Though there have been 62 members, just under one quarter, 14, of the members have been on Council for five or more years. This no doubt leads to the impression that the Council has been a stable body, as the long term members have, it seems, formed a core of stable leadership. An optimist might think that the balance of the members, seventeen of whom were on Council for one year terms prior to 1985, were able to infuse new ideas into the Council. The more likely situation is that many of these members had little influence on Council. However, the longevity and success of Blue Quills indicates that, though there has been a substantial supporting cast, the presence of a core of interested, strong leaders on the Council has been able to act as a thread of continuity for less experienced members.

The general elections and resultant turnover of Council members in the fall of 1985 caused a deep hurt among the Indian communities, in that two long-standing, influential members were defeated. Some of the reactions to the change reported by the people interviewed included "Everything is going down (hill) with the new board"; "The board members that were there before had been there for 15 years and were voted out, (some) people didn't like them but they were good"; "One of these was a powerhouse of the board and often was the board". These two people definitely made a contribution to Blue Quills Education Centre and worked hard for the school; however, some people wanted a change in Council leadership and went about to achieve that change.

Both positive and negative features are identified with the stability of a leadership core on the Education Council. The Council stability is seen as being negative because, as one person said, "there was apparently no motivation for change, because things were perceived as going well, there is no reason to change". The same person noted that "the positive aspect of the stability is that the former members had fifteen years experience running the school, (and experience is valuable)."

Harmony on Council

Representatives from the seven bands are perceived to get along quite well. Due to the distances between the seven bands (see appendix H), some conflict concerning educational issues might be expected. In fact, there is near unanimity among people interviewed that members of the Council are interested in getting the job done and working out differences of opinion.

Council harmony is attributed to a willingness to speak for themselves, to ask questions, seek clarification and to work problems through. The good relationship was also attributed to the fact that most of the Council members know each other either through social contact among the bands, or due to official functions which they attend as prominent and active members of their respective bands.

A potential conflict of interest is seen between the interests of the bands and the interests of Blue Quills Centre. This is noteworthy because some of the representatives on the Blue Quills Education Council are Chiefs of their bands as well. The concern is whether the Chiefs are able to harmonize the needs of their bands with the interests of Blue Quills Centre. Often the funds that bands are applying for are from the same budget as the Centre's funds, resulting in a win-lose situation. As well, several bands have their own schools, though only two bands have high schools. Blue Quills may be seen to be in competition with the band schools for high school students who have a choice between their band high school and Blue Quills School.

Blue Quills Funding

Blue Quills high school is financed predominantly by Indian Affairs; the balance of the funding comes in the form of support services from Canada Manpower for job training. There are essentially no donated funds though there is a small income from leased lands. The Province provides funding for the day care and for some post secondary and trades programs.

Questions of the sufficiency of funds provokes varying responses. One interviewee suggested that there was a time when funding was more than sufficient for the high school, though not at Provincial standards, noting that Federal standards of classrooms and textbooks are below Provincial standards. Others suggested that funding is sufficient, that the school can get by with the funding fairly well. Difficulties have occurred with a lack of capital funds, so money has had to come from program budgets, though compared to provincial schools the school programs are satisfactory. Financial problems occur due to the operations and maintenance budget which Indian Affairs bases upon a cross Canada formula for newer, more cost efficient buildings than

Blue Quills Centre's main building which is fifty five years old.

The dissenting voice in terms of the sufficiency of funds suggested that the funding has never been sufficient but thought that the funding is comparable to provincial funding, and that a cry of insufficiency of funds is universal by most institutions wherever one goes.

Record-keeping and Financial Accountability

There is unanimous agreement regarding the importance of good record-keeping and sound financial accountability in operating the Centre. It is referred to as the be all and end all, the key and backbone of administration.

The importance is emphasized because good record-keeping and financial accountability makes administrative control and keeping on top of school operations easier. It is also advantageous in obtaining funds, as the bulk of the funding for the school comes from Indian Affairs or other governmental agencies. Good accounting procedures enable the Centre to demonstrate their success financially and establish credibility with agencies and contacts with the Centre. Blue Quills has upgraded its record-keeping and financial accountability by establishing computerized accounts, and instituting computerized student records packages for both the high school and post secondary offices.

Chapter 6

Post Secondary Programs

Though the major focus of this thesis is on the secondary school component of the Blue Quills Centre, the post secondary programs introduced at the Centre have affected the perceived value and success of the Centre as a whole.

In 1975 Blue Quills Centre made significant steps in advancing its role as an educational leader for Indian people in Alberta by evolving into a high school from an elementary school and by providing post secondary programs to Indian students in an Indian environment. The Indian environment was significant because Indian students appear to achieve greater success with their peers than in a large vocational or technical school or university environment.

In the mid 1970's work priorities were identified by the Alberta Indian Education Centre under the leadership of Harold Cardinal. An immediate requirement for Native school teachers, social workers, counsellors and administrators for local government and schools for Indian communities was identified.

In the fall of 1975 Blue Quills offered its first post secondary program, Project Morning Star, and three others were under consideration: secretarial training, nursing and social work. The secretarial training program was very popular and received applications before it was announced that the program would be delivered. The serious lack of trained nurses was addressed by offering a Native Nursing Education program which ran for a couple of years. An evaluation of the program was the subject of a Master of Education thesis by Marjorie Davison in 1985. A Social Work Education Program was similarly offered and there have been three graduating classes from the program. In 1975 a Small Business Management program was proposed. Though this program was not started, some related courses applicable to small businessman have been offered. (Blue Quills Native Education Centre: 1975)

In the first year of the Morning Star teacher preparation program, twenty-three status Indians, nine other native people and one non-native were accepted from seventy applications. Courses were offered consecutively, rather than concurrently, through the University of Alberta and accredited through the Faculty of Education at the University. Students spent two years at the Blue Quills campus and received an interim teaching certificate enabling them to teach for up to five years in Alberta before returning to the University of Alberta for the final two years of a Bachelor of Education degree. After the two year period, thirteen members of the first Morning Star class began teaching and five registered at the University of Alberta campus. (St. Paul Journal: 1977-09-14) In all twenty-three of the thirty three students who started the program completed the first two years, for a sixty nine percent completion rate. The 1975 Morning Star class was the first of three cycles of the program offered at Blue Quills.

Post secondary programs offered at Blue Quills have typically been employment related. Once students complete their programs, positions have generally been available on reserves or in agencies dealing with Indian people.

Post Secondary Programs Offered

Post Secondary programs were proposed primarily to train Indian people for positions of responsibility. Several courses have been offered through different universities, technological institutes, colleges and vocational schools. Courses offered and brokering institutions have included:

Bachelor of Education	University of Alberta
Bachelor of Social Work	University of Calgary
Bachelor of Arts/ Administration	Athabasca University
Registered Nursing	Grant MacEwan College
Early Childhood Development	Lakeland College & Grant MacEwan College
Correctional Services	Grant MacEwan College
Business Administration	Lakeland College
Upgrading	Lakeland College and AVC
Secretarial Arts	Alberta Vocational Centre (AVC)

All post secondary programs offered at Blue Quills are brokered through other institutions. Certification is awarded by the institutions from whom the programs are brokered. Many of the programs offered are adapted to Blue Quills students so they will be more relevant to conditions in the Indian communities. To this end, units were developed as part of the business administration program, to help in the organization of band councils, and a correctional justice program was initiated to attend to the number of Native people in jails. (AMMSA: 1984-05-25)

Since 1975 some programs have been dropped and others have been added in an attempt to address the changing needs of the sponsoring Indian bands and variations in student interest.

In 1985 the programs offered included:

Bachelor of Arts	Athabasca University
Social Service Worker Diploma	Grant MacEwan College
Early Childhood Development Dip.	Grant MacEwan College
Child Care Worker Program Dip.	Grant MacEwan College
Upgrading	Alberta Vocational Centre
Nursing Preparation Program	Grant MacEwan College
Clerk Typist/Stenographic Prog.	Alberta Vocational Centre

In addition to the post secondary programs, trades programs, sponsored by Canada Manpower, were initiated in 1985. The trades programs were started in a new trades and health sciences building known as the Sepetaquan Building. A sixteen week orientation program was offered to upgrade students to enter the pre-employment program in September. As well, carpentry, automotive-mechanics, and welding apprenticeship programs were started. Plumbing and heavy duty mechanics programs were planned for September, 1986.

Post secondary and trades programs are available to non-Indian students as well as Indian students. Many students from St. Paul have taken advantage of the programs offered at

Blue Quills; post secondary enrollment has been as high as 35% non-Indian. Having a number of non-Indian students attending Blue Quills post secondary programs apparently has resulted in a greater understanding and appreciation of the Blue Quills Native Education Centre by the community of St. Paul as well as promoting generally positive public relations for Blue Quills Centre. That students from St. Paul are choosing to attend Blue Quills rather than Lakeland College implies a greater acceptance of the Blue Quills Centre and the programs that it offers.

Accepting non-Indian students into the post secondary programs raises the question of what affect this might have on the "Indianness" of the school. What happens when the number of non-Indian students in a program is greater than the number of Indian students? What happens when only non-Indian students are interested in a program? Should the programs continue to be offered?

It could be argued that the school is for Indian students and if they no longer wish to take a program then the mandate of the school, the education of Indian students, is being altered. On the other hand, having non-Indian students at Blue Quills results in generally positive public relations, greater understanding and acceptance in the community and improves Blue Quills credibility with non-Indian communities when it is seen that Indians are operating the school in a manner beneficial to Indians and non-Indians alike.

Substantial use of Blue Quills post secondary programs by Indian and non-Indian people from outside St. Paul affects the town of St. Paul. Approximately 250 post secondary and trades students at Blue Quills, many of them living too far to commute to the school, have strained the town's rental accommodation at times. An article in the St. Paul Journal in September 1985 noted that there was little or no rental accommodations available at that time. The number of students at Blue Quills was identified as one of the factors responsible for the lack of accommodation. (St. Paul Journal: 1985-09-18) In a telephone conversation with the researcher, the mayor of St. Paul noted that Blue Quills Native Education Centre is a major employer in town, and that the school is beneficial to St. Paul due to the services the town provides for the school and its high school students, post secondary students and employees.

Chapter 7

The Life Values Program at Blue Quills

Introduction

When the research on the Blue Quills Native Education Centre was first proposed, there were no public issues that stood out to make the Centre controversial, at least to the knowledge of this researcher. Soon after the decision was made to seek permission from the Blue Quills Native Education Centre to be the focus of this case study, articles began to appear in the Edmonton newspapers about a controversial values oriented program for high school students.

At the beginning of the investigation stage of research, the controversy about the Life Values Program was expected to be a relatively minor incident in this study of Blue Quills Centre. The subsequent publicity through the newspapers in St. Paul and in Edmonton, the televising of a program on C.B.C. about the Life Values Program at Blue Quills, and the polarization that appeared to have occurred in the school and communities served by Blue Quills meant that greater attention should be paid to this issue.

One could probably write a thesis about the Life Values Program and its affect upon Blue Quills and the communities it serves. Much could be written of the literature about the program, the decision making processes in the planning, implementation and ultimate rejection of the program and the change process involved. For the purposes of this thesis, a decision was made to include some information about the program and treat the Life Values issue at Blue Quills as a mini case study within the larger case study. Thus, although it has been an important issue at Blue Quills and has affected people involved with the Centre, the Life Values story is not the story of Blue Quills, but a chapter from the story though its effect on the school may be felt for some time.

The value of examining this issue in greater detail than other issues that have affected Blue Quills lies in the importance of a School Council being in tune with the community it serves, and the care that must be taken when changes are being made, especially changes that may be controversial.

The rationale for the Life Values Program at Blue Quills will be discussed in greater detail later, but it was seen as a program that might attend to problems of the student dropout rate, self discipline, self esteem and pride, and drugs and alcohol, thereby improving student academic levels.

The Life Values Program

The Life Values Program was adapted from a similar program in San Diego, California and was originally developed by Robert L. Humphrey, President of Life Values Institute and coordinator of Social Research at National University. The program was tested in a Chicano area of San Diego by Mr. Humphrey's sons, Brad and Galen Humphrey.

Information under the headings Life Values Program and The Curriculum is from a report written by a proponent of the Life Values Program describing the philosophy of the program and its application to Blue Quills School. Unfortunately, there is not a title on the report nor is the author identified. However, based upon other research sources, the information from this report is an accurate description of the Life Values Program.

The Program is described as being holistic whereby the curriculum stresses the importance of values and culture in the curriculum. The teaching methodology is considered to be as important as the curriculum content, both having effects upon the students. Thus, an attempt is made to address the social and value development of the student as well as the academic development. To achieve this goal teachers have somewhat different roles than in the traditional sense, the Life Values Program emphasizes the teacher's roles more as a model, a guardian and student advocate.

The Curriculum

The curriculum is approached in four ways; the content and daily activity curriculum; the lived values or meta-curriculum as exemplified by the role models; daily routines; and the nine principles of the Humphrey philosophy and its relation to education.

1. Content and Daily Activity: Mind, Body and Values.

Besides the basics of reading, arithmetic, vocabulary, writing and other traditional subjects, a memory system, study skills and fingermath were introduced. Reading classes initially were of a few minutes duration but were extended as student reading ability improved. Arithmetic was taught utilizing Computer Assisted Instruction. A memory system was introduced to help students handle rote learning and was emphasized to improve thinking, self-image and confidence. Study skills including speed reading techniques, diagramming, clustering and other "whole brain" learning methods were introduced. Fingermath is a manipulative method of using the fingers in counting.

Three elements of the "body" part of the curriculum include fitness, nutrition and physical activity. The fitness element stressed improvement of flexibility, cardiovascular conditioning, muscle strength, endurance and fatmass. Nutrition was improved by modifying the cafeteria menu and by a self-monitored sixty day diet without drugs, alcohol and with reduced sugar. Physical activity was stressed through the use of games and unicycle riding to develop agility, balance, coordination, speed and reaction time.

Values were taught in action primarily with STRIKE, a combat type exercise, as well as games, public singing, story telling and community service. The goal is to teach moral values, volition, emotional control, self-esteem, perseverance and participation.

2. The Metacurriculum.

The metacurriculum has several components, including integrated learning, self-determination, teaching to accommodate different learning styles, physical fitness, consequences, ambience, envelopment, and total participation and cooperative learning.

Integrated learning attempts to develop in the student an awareness of the interrelationships that make up their decisions, whereby a decision made by one affects many others. It attempts to develop an awareness in the student of the differences in feelings of pro-social and anti-social actions. Self-determination involved students writing their thoughts in a notebook for that purpose. To accommodate different learning styles, breaks were taken where different activities would occur to accommodate needs of mobility, peer interaction, adult contact and role models.

Physical fitness was further promoted by physical "work outs" an hour a day and often again after school and in the evening. Consequences for infractions were also often related to physical fitness and could vary from push ups or running to, sparring with an instructor, where there was parental permission.

The ambience was created by the example of the Life Values teachers in developing positive values or virtues within the students as role models. Positive peer pressure was the desired outcome. Envelopment involved teachers acting as an advocate for the students within their charge, providing emotional and social support and discipline where necessary. Total participation and cooperative learning was stressed and insisted upon by demanding that all students participate and by stressing cooperation rather than competition.

3. Routines.

Students lived on campus during the week and went home on the weekends. Each day was highly structured and full of a variety of activities. There was little time for students to get into trouble.

4. The Nine Principles of the Life Values Program.

These include:

1) Human life is our most cherished value..

2) The life value is balanced between species-preserving/self-risking activity and self-preserving activity.

3) Humans, in the process of being socialized or encultured, develop a balance between self and others.

4) Humans evolved in small groups.

5) Physical activity has been essential for survival during most of humanity's existence.

6) Learning self-defense leads to non-violent behavior, while enhancing self-esteem, confidence and self-control.

7) Humans, educated or not, possess a sense of logic.

8) Humans are "whole brained". Linear approaches to learning are too narrow. Education must be visual, auditory and kinesthetic.

9) The whole person must be educated.

The Purpose of the Life Values Program at Blue Quills

The Life Values Program was seen by people interviewed as a program with several purposes: to attend to the dropout problems of Blue Quills; to develop self esteem and pride; to develop self discipline and a positive moral code or value base; to attend to the problems of drugs and alcohol; to help students who are at the grade 10 age level be at the grade ten academic level rather than 3-5 grades behind. Achieving these goals was hoped to result in an increase in the number of high school and post secondary school graduates and a greater number of students working as productive Indian people on the reserve or in the larger communities.

The philosophical foundation of the Life Values Program attempts to define the human being holistically, that is academically, physically and spiritually. At Blue Quills it was seen as a systemic program to give the students meaning and self pride, to serve students who had dropped out of mainstream schools who could have done well, but had not, due to poor motivation, lack of support from home, use of drugs and alcohol, or other reasons.

A major goal of the program was to curb the high dropout rate of Native students in junior and senior high school. It is generally accepted that 85% of Native students drop out of school. At Blue Quills 59% of students did not complete the 1984-1985 school year, whereas in the first year of the Life Values pilot program at Blue Quills, designed for 25 student dropouts, also in the 1984-85 school year, student attendance averaged 98%. (Edmonton Journal: 1985-12-19)

The Life Values Program was seen as an opportunity to intervene in students' lives, to help them identify good and acceptable behavior, and to diminish the unacceptable or illegal behaviors that had become a norm for some of the students. Similarly, teaching self discipline and good decision making concerning the use or non-use of drugs and alcohol was seen to be necessary, to overcome drug and alcohol abuse problems. The ultimate goal was to create positive changes in communities through the students.

A "pre ten" program was developed, as part of the Life Values Program, to address the problem of students being three to five grades behind when they entered high school. Students who were several grade levels behind upon entering grade ten would be upgraded to the grade ten academic entrance level in terms of reading, writing and math before proceeding into high school. This program was instituted to combat social passing and to avoid having students graduate from grade twelve with little more than a grade eight or nine academic standing.

The school's residence was seen as an advantage to the Life Values Program in that the school was able to use some evenings for additional school time, and to further reinforce the school day program.

The desired outcome of the Life Values' emphasis on developing self esteem and confidence was for the students to have increased physical and academic ability, self-respect, self-reliance, and maturity to receive a good education or training for a job on or off the reserve, and have a positive value base to sustain them in their life. The need was highlighted for more students to study education, law and others professions that will be needed by Indian people to have local control or local self government. The desire was to direct students away from drugs and alcohol, toward a healthier lifestyle with a greater emphasis on fitness and good nutrition, and to develop positive support for children in their homes.

Development of the Life Values Program at Blue Quills

In the fall of 1984, the Life Values Program was initiated at Blue Quills school as a two year pilot project. The board had looked around North America for a program that would help to reduce the student dropout rate, and address drug and alcohol problems. Students from the Life Values Program in San Diego travelled to Alberta and Blue Quills on a tour and later representatives of Blue Quills travelled to San Diego to examine their program.

The Life Values Program was initiated at Blue Quills school as a pilot study for students fifteen to seventeen years old, who were recommended to the program through their community. The program was initially for students who didn't fit into the standard educational system. (Windspeaker: 1986-03-14) The pilot study had a capacity of thirty students but opened with eleven students. However, the number of students increased and there was an average of about twenty five students enrolled per month through the school year.

Five staff members were involved in the program including the two Humphrey brothers and three trainees. Rules against smoking and drinking applied both to the students and to the staff. Staff were available to the students twenty four hours a day, seven days a week, whenever ~~the~~ students needed them. (St. Paul Journal 1985-1-30)

In the 1985-1986 school year, rather than continue the second year of the pilot project, it was decided that all of the high school would follow the Life Values Program, due to the success in the one year pilot project. In order to accomplish this and have staff who would fit the requirements of the program, several teachers who had taught at Blue Quills had their contracts terminated or chose not to continue teaching at Blue Quills. The result was that in September of 1985 the school started with a few holdovers from the previous year and several new teachers hired specifically to work within the program. The Humphrey brothers as the overseers of the program had influence as to who was hired and which staff would be retained.

The September 1985 elections for Blue Quills Education Council resulted in a major change in council personnel. The two major issues at stake in this election were: a desire for change in Council personnel, as two members had dominated the Council since its inception, and the Life Values Program. One of the differences between the pre-election and post election Education Councils was the commitment to the Life Values Program.

The first public dissent regarding the program occurred in December of 1985 with the severing of the contract of a teacher who was very popular with students at the school. The teacher was not a strong advocate of the Life Values Program, especially of the more physical aspects such as the STRIKE training. The release of the Art and Drama instructor resulted in thirty or forty students beginning a sit-in at the school, refusing to attend class to protest the teacher's firing. The school administration reacted by sending the students home for a few days in order to cool things down and let the situation settle.

The Native Education Council appeared to be caught in a squeeze regarding the teacher's dismissal. Though they did not support the Life Values Program as heartily as the previous year's Council, pressure was put upon Council from Life Values supporters to stand behind the teacher's dismissal and to confirm the Life Values Program in the school. The issue did not seem to be whether the teacher was effective; it appears that she was a good teacher. The issue seemed to be over the questioning of a decision of the Education Council in that she was not cooperating in delivering the Council's agreed upon school program.

A great deal of attention was focused on the Life Values Program. The communities served by Blue Quills became polarized on the issue. Proponents of the program noted improved students' school attendance, self esteem and relationships with their families.

Complaints about the program concerned the instructors' American nationality and military training, a perceived militaristic nature of the program, unusual demands of the students such as scaling a wall or rappelling down a wall (to develop self confidence and perseverance), excessive running, and the use of peer pressure in punishing an entire classes for the misdemeanor of one or two individuals. (Windspeaker: 1986-03-14)

Early in 1986 a committee was established to scrutinize and evaluate the Life Values curriculum; at least two evaluations were received by the board about the Life Values Program. These included an evaluation by Sam Windy Boy Jr., a consultant, and a report by Dr. Joseph E. Couture from Athabasca University.

Sam Windy Boy Jr. (1986) was hired as a consultant to deal with the issues of funding and support versus possible curtailment of the Life Values Program. His three conclusions from his first preliminary report were as follows: 1) The Life Values Program provides native children with a successful educational approach compared to the generally failed systems that have handicapped native children. 2) The spiritual and values aspects of the program establish what may be the first generally successful foundation for the re-introduction of the native culture. 3) The program has met several obstacles including the board, administration, community, parents and a lack of funds which has affected staffing and programs.

Dr. Couture (1986) concluded that the Life Values Program was fundamentally sound and was promising as a basic experience for other programs of learning. He suggested that it was a workable link between tradition and the modern dominant society for Native people. Program weaknesses were determined to be minor and easily remedied.

In February 1986 the acting Executive Director resigned over an impasse between himself and the board. This was due in large part to a disagreement over the importance and implementation of the Life Values Program at Blue Quills School.

In March of 1986, CBC's The Fifth Estate with co-host Hana Gartner was at Blue Quills to do a program on the Life Values Program. The program was aired on April 8, 1986.

In April, an evaluation team established in December recommended to Council that a modified version of the Life Values Program be implemented for the 1986-1987 school year. The Life Values Program's evaluations were positive; however, the contract for the instructors, the Humphrey brothers, would not be renewed.

At the end of May in 1986, the principal, a supporter of the Life Values Program, resigned. He had mentioned to the researcher in April that he intended to resign at the end of the school year, though he had not at that time revealed his intention to the Executive Director or the Education Council. The outcome of his resignation was that he and the coordinators of the Life Values Program were fired within a couple days of his resignation. Other staff, including the vice-principal, resigned in support of the principal and the Humphreys.

Though the reasoning for the firing was not clear, it may have had to do with an attempt by the principal and other supporters of the Life Values Program to continue with the program at another site, due to the decision of the Blue Quills Education Council to discontinue the Life Values Program, and implement a modification of the program.

In Support of the Life Values Program

Two important features of the Life Values Program presented by proponents are that it was considered to be consistent with the Indian people's best traditional values, and it was seen to be successful. It has apparently been effective when students have understood the program and its goals and objectives. As may be expected, students have internalized the goals and objectives to varying degrees. Program supporters state that even critics opposed to the program have agreed that the program is working.

The program is credited with reduced truancy, and producing healthier students due to an effective physical activity program, along with improved diet and a decline in the use of drugs and alcohol. Students have apparently demonstrated greater concern for themselves and others, shown more perseverance, responsibility and reliability, and cooperation at home.

Medical examinations of all student at the beginning of the 1985-1986 school year were initiated to improve students' health care. Examinations revealed that over 90% of the High School students admitted to using drugs and alcohol on a regular basis, and that almost all of the students smoked. In the spring of 1986, a random sample of 58 of the 175 students in the high school showed that 80 percent of them had reduced or quit using alcohol and other drugs.

Concerns About the Life Values Program

Not all people are in favor of the Life Values Program. Opponents of the program argued that Blue Quills school does not need non-Native Americans to tell people in St. Paul how to educate their children. The program was considered too strict and the STRIKE program, group discipline consequences, and some of the disciplinary punishments were considered too controversial by some people.

The credentials of the Humphrey brothers were questioned by some opponents of the program ~~who were~~ frustrated in being unable to obtain satisfactory answers from the Humphrey brothers about their experience with the program and previous tests of the program. The extent of worldwide testing of the program, as advertised, was questioned. Articles written about the Life Values Program were accused of lacking objectivity and of using circular quotations, or quotations from a small common pool of writers.

Opponents note that the program results in conflict between families, among families and individuals who have children in the program. It seems that some opponents do not like the methodology of the program, but admit that there have been some positive results in the students. Others note that the positive student behavior occurred during the week when the students are at school with a full day of activity. There are questions whether a lasting impact will occur and opponents suggest that students will revert to old, negative behaviors when the students have more leisure time.

Most opponents to the program do not reject the program outright. It seems that the Life Values Program could be acceptable as an alternative program in the school, but making it compulsory for the whole school resulted in its rejection.

Concluding Remarks About the Life Values Issue

There are several aspects of the Life Values issue that are interesting. Information from almost all sources indicated that there was a good working relationship on the Education Council, and that most problems were worked out well. However, it became apparent that the Life Values issue split the community. The reaction of the Council in dismissing the art and drama teacher as well as the immediate firing of the school principal upon his resignation indicates that there were very strong pressures on the Education Council both in favor of the Life Values Program and against it. The issue also indicates that education councils can expect challenges to their authority and decisions. This challenge is most likely to be from the school administration or the community the education council represents. The issue may be a change considered for the school or any other issue that divides the community or results in a difference of opinion between the education council, school administration and Indian community.

The necessity of keeping in tune with the community served by an education council is apparent, and this seems to be particularly important when an education council is considering a potentially controversial change in the operation of the school.

Chapter 8

School Community Relationships

School Atmosphere

The mood within the school is identified as a characteristic of Blue Quills school, different than that of public schools. It is identified as an intangible feeling that students have that may be expressed as: "I am comfortable, this is my kind of place". School principal Carl Christensen in attempting to describe the mood within the school says:

> It is the feeling within the school, the people are more down to earth, casual, open, honest and probably more present than future oriented. There is probably more humor than in a regular school. More the atmosphere. In order to work in a system like this successfully you sort of have to have those qualities too, to be accepted. More casual, homey attitude rather than an institutional attitude.

The students are characterized as feeling more comfortable in Blue Quills than other schools, being with their Indian peers with whom they can relate, and with teachers who have faith in their ability to learn.

School and Band Relationship

Descriptions of the relationship between Blue Quills school and Indian bands results in varied and contradictory responses. This may be, in part, because people do not seem to know how the school is perceived by Indian bands. For some people the relationship is not well defined and they suggest that there is no relationship except for individuals who have children at the school. Some believe that the degree of Indian community involvement has increased since September 1985. Others believe that the relationship is good, though much better with the seven controlling bands than with other Indian bands.

Each of the seven controlling bands has at least one council representative, to report to their home band council. The quality of communication between the school and band varies with each band. Several reserves have counsellors, or a home-school coordinator, responsible for their students at Blue Quills school, and a school community liaison officer who is also the truant officer. This added contact helps these bands stay in tune with what is happening at the school.

The support for Blue Quills school in terms of the percentage of students attending from each of the controlling bands varies. Some bands have most of their students attending Blue Quills, whereas other bands have their own high school or rarely send students to Blue Quills. Blue

Quills is also seen as being in competition for students with band controlled high schools. This is an argument for the establishment of Blue Quills as an alternate high school, using a program such as the Life Values Program.

Blue Quills school is seen by some people as an educational role model and, as such, should be a central location for the implementation of programs desired by the seven bands. Others, however, see a weaker link with other band schools, stressing the individuality of each school.

The relationship between the Centre and bands is also seen as a political issue due to a potential conflict of interest between Blue Quills Centre and the Indian bands if they have to compete for the same funds.

Maintaining Good Relations With the Bands

The perception of what is done to maintain good relationships with the bands varies. The school administration wants to have a good liaison with the different bands; however, one difficulty in maintaining a close relationship between the school and individual bands is distance. The closest community is about 20 kilometers away but the furthest is about 120 kilometers away.

Teachers are given the responsibility of meeting parents or guardians of the students so in most cases the teachers have telephone and personal contact with parents or guardians. Staff split up and visit each of the reserves for parent-teacher interviews. Some staff have visited parents at home; beyond that, the school maintains contact through newsletters, phone calls and visits by parents. Some contact is maintained through council members, reserve counsellors or home-school coordinators and a school community liaison officer/truant officer. School administrators attempt to visit each of the bands four or five times a year.

The perception of what is done to maintain the school's relationship with the communities varies. One recent council member believed that the education council is more concerned about cleaning up their own act at the school then venturing out further. Others note that representatives from Blue Quills speak at band meetings, and that all reports from council meetings are sent out to the bands if a representative cannot attend. Some people are aware that representatives from the Indian communities and St. Paul are invited to banquets and graduations at Blue Quills, and that the school tries to host meetings at individual bands at least once a year. One person notes that Blue Quills school has a good lending-borrowing relationship of equipment and facilities with some of the bands. Others would like to see the school doing more to get parents and elders involved in the school and getting parents to come to the school. Another person suggests that Blue Quills should get more input from Indian communities to determine the type of training programs communities would like to see offered in the post secondary programs

Blue Quills and the Community of St. Paul

In the past there seems to have been little contact between Blue Quills school and the community of St. Paul, though this seems to be changing. Comments on the relationship between Blue Quills school and St. Paul vary. Some indicate that the relationship is either very weak or is not particularly good by saying "It is probably the same as it was 25 years ago", or noting that Blue Quills and St. Paul don't seem to bother each other so they seem to get along pretty well, and the principal of Blue Quills' comment that he does not have much contact, on an administrative level with St. Paul, other than meeting with a principal or superintendent a couple of times a year.

A relationship between Blue Quills Centre and the social and funding agencies in St. Paul has always existed due to needs addressed by these agencies. However, the post secondary programs are seen as a reason for an improvement in communication and relationship with the town in that Blue Quills is not seen to be as threatening. The post secondary programs are open to the St. Paul community and members of the community are increasingly utilizing the programs at Blue Quills. This has resulted in a greater public awareness of what is happening at Blue Quills school and has increased its credibility with the St Paul community. The mingling of native and non-native people at an Indian school is seen as being beneficial in that non-native people are leaving Blue Quills with some positive experiences of Indian people.

The school does a significant amount of business in St. Paul, spending five or six million dollars annually. Blue Quills is a major employer in the town with over 125 staff, and businesses rely upon the purchasing power of Blue Quills staff and students. Though the majority of staff do not live in St. Paul, most of the teachers and post secondary students do live there.

Prior to the 1985-1986 school year there had been inter-scholastic athletic competition between Blue Quills school and area schools, but this year the emphasis is on intramural athletics and the extramural contacts are reduced. However, the student body uses the community pool, and the staff and some of the students are involved in the community recreation teams and social functions in town. The school attempts to maintain a positive profile in town through newspaper coverage and occasionally asking for donations.

Improving the School's Relationship With St. Paul

There appears to be a limited perceived need by the school to nurture or improve its relationship with the community of St. Paul. Interview responses to the question of what is being done to improve the relationship vary from "nothing" to "it is not worth trying anymore", to the observation that "dignitaries from St. Paul are invited to banquets and graduations at the school". Thus a positive relationship with the community does not appear to have been fostered, and though the relationship may not have been terribly bad, it seems to have improved recently primarily due to the post secondary programs available to the townspeople, and their greater acceptance of Blue Quills school.

Chapter 9

The Growth of Blue Quills

Organizational Structure

The organizational structure of the Education Centre has changed with changes in the programs offered by Blue Quills.

When the Indian bands assumed control of Blue Quills school, an organizational structure was developed; note appendix I. As new programs developed, additions were made to the existing structure, with directors appointed to head the individual post secondary programs. With increased post secondary program development in the late seventies and early eighties, the structure began to consolidate. At one time there was a director in each of the post secondary sections, as well as a school principal and residence supervisor, all reporting to the Council. This evolved to a position of director of post secondary programs, and the high school principal, each assuming control over their respective areas. The development of the trades and health sciences building and programs has resulted in the assignment of a new director for that area.

Each of the directors reported to the Council until January 1985, at which time the directors began reporting to the executive director who submitted a report to the School

Council. This move was made to reduce political activity by the directors with the council, and to put the executive director in control.

School Program Changes

Most people interviewed report that there have not been changes in school programs at Blue Quills school. However, there must be a distinction made between the changes in programs at the Blue Quills Native Education Centre, changes in high school programs offered, and changes in the methodology of the high school programs offered.

The Blue Quills Education Centre has changed significantly with the evolution of the high school from the original elementary school, the development of post secondary programs, and the upcoming courses offered in the new trades and health sciences complex. The post secondary programs were discussed in chapter six.

One of the first program changes was the evolution of Blue Quills from an elementary school to a high school soon after the assumption of local Indian control. This change was made to increase the students' academic level, increase the number of high school graduates from the surrounding Indian bands, and address the problem of high school student dropouts. When Blue Quills was developing the high school, the surrounding bands were also planning and building their own elementary schools on the reserves, thereby reducing the need for a central elementary school. The Blue Quills high school program has at least partially achieved its goal of increasing the number of Indian high school graduates in that there have been about 100 Indian students who have graduated from Blue Quills school. The numbers of graduates per year are noted in appendix J.

The high school program offered has been essentially the same as the curricular programming of other public schools in Alberta, though additional courses in Cree and Chipewyan languages and Indian culture have been offered in the past. At present, only the Cree language is taught and though there is not a formal course taught in Indian culture at this time, students assimilate elements of their Indian culture through the Cree language course, guest speakers, field trips and projects that reinforce Indian culture.

The Life Values Program introduced in 1984, discussed in chapter seven, may be considered a methodological change. This program was introduced to upgrade student academic levels, increase student academic level at graduation and reduce the number of student dropouts, and tackle a perceived drug and alcohol issue. The Life Values curriculum essentially followed the provincial curriculum, but added elements not found in the regular curriculum.

When the Life Values Program was instituted throughout the school, a pre-ten program was also developed to help students who are not academically at grade ten upgrade to the grade ten level. The hope is that with the program, students would in fact be at the grade ten level in terms of reading, writing and math when they entered grade ten.

Students' Academic Achievement

Many people interviewed do not know how well students have done academically, mainly because they are not aware of assessment results. A few suggest that it does not make an academic difference whether students attend Blue Quills or another school. Other people use various criteria to compare Blue Quills students' achievement with students in other schools. This includes comparison to provincial scores on standardized exams, comparison with students in past years or to Indian students in other schools.

A quantitative comparison, in terms of academic ability, of Blue Quills students with other Alberta students may be made using standardized tests. However, there are many concerns about the validity of comparing test results of Indian children with the general Canadian or Alberta populations. It is no secret that Indian students typically do not score well. There are a multitude reasons for this but that issue is beyond the scope of this thesis. However, as one person observed, "They (the students) have done reasonably well given their circumstances". Thus, though students have scored lower than provincial averages on standardized tests and provincial exams, they have demonstrated academic growth, and have often graduated, which is a significant achievement for many students. No one knows how a student would progress at another school, whether their achievements would be the same, or whether the environment at Blue Quills is such that the student would progress beyond what would have been achieved at another school.

Over the past ten years, Blue Quills school has increased the number of high school graduates in the area that it serves, and the number of graduates per year has increased in the past ten years. Although some of these students would have graduated from public schools serving the reserves, people interviewed agree that many or most students would not have graduated without Blue Quills school.

Compared to Native students in other schools, Blue Quills school administration claims that their students have done well. Some students have gone to post secondary institutions and done well; other students require upgrading after high school to further their education.

Blue Quills serves a relatively small percentage of the eligible high school students from the seven controlling bands. Appendix K indicates that less than fifteen percent of students from the seven controlling bands made use of the Blue Quills school facility at the start of the 1986-1987 school year.

Though Blue Quills school offers a mainstream academic program, it seems that many students attend school at Blue Quills when they would otherwise not attend school. In this respect Blue Quills school might be considered as "a school of last resort" for some students. This was emphasized by the comment that students who attend Blue Quills from their band "...have problems at home. They have family problems or the children are homeless. Children that have a stable home or are well taken care of will attend the reserve school". However, other students attend Blue Quills as an alternative to their local reserve high school, or "would rather be at an Indian school than a white school", possibly because they are with their peers culturally, socially and academically. Thus, in light of the percentage of the eligible students attending Blue Quills school and the composition of the student body, even though some of the students will not complete high school, Blue Quills is providing an educational service, as an alternative school, and is, at least, increasing the academic standards of some students who would otherwise not be in school.

A common problem that many Indian students have when they enter high school is that they are academically behind the established standards for their grade level. Extensive academic testing, using standardized tests, in the 1985-1986 school year at Blue Quills found that students were typically three to five years behind their grade level. In elementary and junior high school, students commonly are socially promoted and problems occur when they enter senior high school. At Blue Quills a few students continue with good effort and commitment to get a high school diploma comparable to students in other schools. However, most students take non-academic English courses, pass the necessary exams, and graduate from high school without achieving matriculation standards.

An Analysis of the Growth of Blue Quills

The growth of Blue Quills will be considered in terms of achievements, developments, obstacles and setbacks. Each of these will be discussed in terms of administration, programs and credibility.

1. Achievements.

Indian people achieved major psychological gains when they first asked to take control; they demonstrated to themselves, as well as to others that they had the strength to sit-in to force the issue when a satisfactory response was not forthcoming. The assumption of local control and subsequent growth in the Education Centre has been a major achievement of the Blue Quills Education Council. Band control of education is not an unusual occurrence today but the assumption of local control at Blue Quills was precedent setting.

Blue Quills Education Centre has also been characterized by a high degree of cooperation and relative stability of the Education Council and teaching staff. As well, the experience of having operated the Education Centre for fifteen years, seemingly successfully, has developed a credibility for the Centre with agencies and other contacts.

One of the early goals of the Education Council was to increase the number of high school graduates and increase the number of Indian people in professions. Positive steps have been taken toward achieving both of these goals. At one time there were few Indian high school graduates from northeastern Alberta, and in the 1970's there were seven or eight graduates per year from Blue Quills school; now there are about twenty per year. An increasing number of students are also graduating without requiring upgrading before continuing at the post secondary level.

The number of Blue Quills high school graduates and the presence of the post secondary programs is perceived to have had a positive effect upon the number of Indian tradespeople and school employees. There are also more Indian people working in schools and administrative offices of bands as secretaries and stenographers, having completed a post secondary program at Blue Quills Native Education Centre. Programs such the Morning Star teacher education program, the nursing program, native social worker program, administrative programs and the Bachelor of Arts programs have increased the number of Indian professionals working on reserves.

Many of the Indian students utilizing the post secondary programs are mature students. Indian people now have the option of returning for post secondary education in an essentially Indian environment, which is thought to be less threatening and more supportive for the students. A future goal for Blue Quills school may be to encourage more students to continue directly from high school into the post secondary programs, as many students do not continue to post secondary education at this time.

A low student-staff ratio and a student residence are believed to provide a situation that allows students who may not be successful in provincial schools to be successful at Blue Quills. The high school staff is encouraged to be more than teachers, but also friends or parent substitutes, to obtain a better understanding of the students. The desired result is to have students feel more at home, develop a greater self confidence knowing that they can do well. At the post secondary level, people who would not do so elsewhere, are utilizing the programs at Blue Quills, and are succeeding.

2. Developments.

There have been several program developments at Blue Quills school, some of which have already been discussed. The elementary school has become a high school; a Cree language program has been developed and Cree textbooks have been introduced; post secondary programs were introduced in 1975 and more recently the Trades and Health Sciences Centre was opened and a trades program was initiated. The result is that there are more students studying a diversity of programs. In

1984 the Life Values program was established to attend to the problems of high school students served by Blue Quills.

Play school was introduced to Blue Quills in 1982. The provincial government provided financial assistance and trailers were obtained to house approximately sixty children. Though trained staff were not required, all staff were encouraged to obtain training and now most of the instructors are qualified with two or three years of training through Grant MacEwan College. The director of the day-care program was originally hired as a janitor when Indian control was assumed but has since received training for her present position. Consultants are brought in on a part-time basis to monitor the program, provide staff training and workshops, and assist the administrator. At this time the day care gets provincial funding and operates with a balanced budget.

Many improvements have been made in the administrative aspects of the school. When control of the school was assumed by the bands, few Indian people were experienced in administrative or supervisory positions related to the operation of the school, although the Athabascan District Education Council had limited input in the operation of the school. Thus one of the prime objectives of Blue Quills Education Centre has been to educate and train staff and to update procedures.

In order to improve management skills, reduce costs and increase efficiency a food service management company, Versa Services, was retained to help manage the support services of

Blue Quills and have them operate smoothly. Hiring this company has allowed the school to reduce costs by utilizing Versa Services' expertise in catering as well as its bulk buying power. Versa Services' administrative expertise has enabled the maintenance and janitorial services to perform more efficiently and less expensively. As well, Indian people are being trained by Versa to be accountable in their jobs, and to assume positions of responsibility in their departments, thereby fulfilling one of the mandates of Blue Quills, that of native employment.

A central filing system has been developed to update and improve efficiency. Indians have been trained and have assumed control of maintaining and reorganizing the school records and files.

Many of the people who have been at Blue Quills in the support staff area for several years have been trained on the job, by doing what had to be done. In the last few years a greater effort has been made to develop job descriptions and establish an acceptable standard of work performance and expectations, suitable for an institution of 125 staff, and communicate these to the employees. Ongoing training is still seen as being important in the service departments and in accounts. As one person stated, "People who leave here should leave with more than they came. The salaries are not great so there should be a good training program."

Blue Quills has attempted to develop a sense of ownership of the school by the employees and the students. The attitude had been that items in the school belonged to Indian Affairs, that far away bureaucratic government organization, and that needed items would be replaced by Indian Affairs. This was demonstrated by unusual turnover of necessary items such as toilet paper or blankets. Though the attitude that people may take what they want or need, as long as it is only from the government, is not restricted to Indians or people using government provided services, the action at Blue Quills had to be seen as hurting Blue Quills Centre rather the government or Indian Affairs.

Blue Quills administration has attempted to develop a sense of credibility and accountability of staff by other institutions and agencies in their expectations of the support services. The emphasis on, and nurturing of, positive staff morale, pride in their work and in the school, and training and education are seen as factors in reducing the staff turnover rate which had been high in the past.

3.Obstacles Overcome.

The first major obstacle met, and overcome, by the supporters of Blue Quills Native Education Centre was in assuming control of their children's education at Blue Quills school, as discussed earlier. Since that time obstacles have been encountered in Blue Quills development of the high school and post secondary programs, but no major obstacles were reported in interviews. However, in order to obtain funding for the health science and trades complex, the school had to convince the provincial government that the new complex was not a duplication of adequate provincial facilities. Blue Quills was successful in its bid to develop the complex, due to the general lack of success of similar provincial facilities in improving the educational level of Indian people in Alberta.

Finances were identified as the greatest administrative obstacle that the school has met. Though there were few instances specified, problems were noted regarding the misuse of monies, overexpenditures by individuals and the high costs of operations and maintenance of an old building. The fact that the school is still functioning, despite its financial problems, was seen as a major obstacle overcome.

Unstated outside pressures, by non-Indians, concerning the control and decision making at the school were identified as obstacles. The willingness of the staff, school administration and members of the reserves to determine how they want the school to run is seen as a reason for overcoming this influence.

Attitudes toward Indians operating Blue Quills were identified to have changed. The province of Alberta was seen as having greater confidence in the school administration with increased stability of Indian politics. Local attitudes towards Indian people are seen to have changed due to the post secondary programs. Programs that were thought to be only for Indian people are now accepted and attended by non-

Indians in the St. Paul area, such that the post secondary enrollment has been as high as 35% non-Indian.

4. Setbacks.

The majority of people interviewed state that Blue Quills has not suffered any setbacks. Rumors, conflict and controversy about the Life Values Program was identified as the greatest setback experienced by Blue Quills. Other setbacks relate to finances, politics between the Education Council and school administration, problems with long range planning, and the turnover of council members in September 1985.

Financial difficulties concern covering deficits created by trying to upgrade facilities to keep up with projected programs and an inability to control operation and maintenance costs. Political problems have occurred due to an inadequate definition of the relationship that should exist between the school administration and the Education Council.

A lack of long range planning is seen to result in spur of the moment decisions without sufficient research at the Education Council and administrative levels. On the other hand, one Indian person notes that a problem working with native organizations is the time it takes to follow things through, that if you try to go too fast, you are in trouble.

The large turnover in the Education Council, in September 1985, while identified by some as a breath of fresh air, is considered by others to be a setback resulting in a lack of continuity in the Council's relationship with administration, affecting the ability of the school to run efficiently and progress.

Difficulties with the implementation of the Life Values Program are identified as a setback by a supporter of the program. Though opponents of the program are no doubt pleased about the decision of the Education Council to scrap the Life Values Program, the conflict and turmoil caused over the issue must be considered a setback to the Centre.

Part Three

ANALYSIS AND CONCLUSIONS

Chapter 10

An Analysis of Blue Quills

Based upon the literature, five areas were identified as being important in examining Blue Quills Native Education Centre. These included: 1) aspirations identified by the community and school leaders; 2) distinctiveness, or ways that Blue Quills Centre differs from the public school system, especially regarding local control and relevancy to the local community; 3) administrative problems, concerning difficulties members of the Education Council and the school's administration have encountered; 4) organizational structure, especially concerning school programs, and administrator and teacher roles; and 5) relations, including the relationships between the Band Councils, Education Council, school administration, teachers, Indian community and non-Indian community.

Many of the elements that were identified in the literature are evident at Blue Quills Centre. Additional elements were also identified at Blue Quills that may or may not be common in other schools.

Aspirations

The aspirations of people more recently involved with Blue Quills are similar to those who were originally involved in the assumption by the Indian community of responsibility for the school. When asked what it means to have a locally controlled Indian school, the dominant responses concern the control, power and influence that Indians have in their children's education, and the effect that Indians can have in the quality of the education given the children. Power involves the ability to educate Indian children themselves and make decisions about the education of their children. Two points were emphasized when the quality of children's education was discussed: a desire to increase the number of school graduates and interest in making the school program more relevant to Indians.

Aspirations are discussed in terms of the control that Indian people have over their children's education, the future of Blue Quills students, and the fears that people associated with Blue Quills have for the school and its students.

1. Indian Control.

Power conferred with control of Blue Quills School is expressed philosophically as necessary if Indians are to educate their own people and if Indian people are to do things for themselves and their children. Operationally, it is concerned with defining what the authority of the board should be.

People have different ideas of what power is and how it should be exercised. At Blue Quills some people want the school run strictly by native people, with the policy and direction of the school set by native people and, when possible, with native teachers hired. Others feel that all decisions concerning the operation of the school, outside of the program requirements of the province, must be made by the Education Council, rather than by a District Central Office, the Province or Indian Affairs. This includes decisions associated with staffing, scheduling, or adding activities to the school program to meet the specific demands of their school. Some people feel that even though the school is locally controlled, non-Native people may have to be hired as teachers, or possibly as administrators. However, the long term goal has to be the complete control and staffing of the school by Indian people. It is doubtful that any locally controlled Indian schools in Alberta have, as yet, sufficient teachers or administrators for all positions to be held by Indian people.

Given the opportunity to educate their own children, there is a feeling by people involved with Blue Quills that Indians are now able to offer Indian children the types of courses and facilities that they can expect anywhere else, with an equivalent academic program to non-Indian facilities. In addition, there is the opportunity to increase the number of

Indian graduates, to maintain Indian culture, and help instill in children a pride in being Indian.

Changing the focus of the school from an elementary school to a high school in 1975 has resulted in a greater number of high school graduates from the community served by Blue Quills School. Development of the post secondary programs facilitated a thrust towards increasing the number of graduates not only at the high school level, but the college, university, technical and vocational levels as well.

Thus, though many of the goals and aspirations are similar today to what they were in 1971, the growth in Blue Quills in the high school and post secondary programs indicates that focus of these goals has changed to adapt to the needs of the community served by Blue Quills.

2. The Future of Blue Quills Students.

Two main themes emerged in discussing the future of Blue Quills students: a better education with more Indian graduates and values development. Responses regarding the future of Blue Quills students varied, depending upon whether or not the person was a Life Values Program supporter.

The desire for a better education and more graduates was expressed in the statement "(we want) to see them finish their schooling and do something for themselves, to either work on the reserves or in the towns like St. Paul." There is an expressed need to increase the number of Indian students in the fields of child care, nursing, medicine, law, and teaching, as well as other para-professional fields. People in these fields are able to work where they please and are positive role models for children on the reserves. According to one Chief, jobs are waiting for Indian children on the reserves in the professional and para professionals fields.

The Life Values Program is identified by supporters as an opportunity for students to learn positive life values. The goal is to develop greater home support for students, to encourage them to avoid drugs and alcohol and to develop a concern for health by maintaining good physical fitness and nutritional lifestyles. It is hoped that a value base such as that provided by the Life Values Program will nurture a positive self-image in the students, and a healthy balance between concern for oneself and for others. In doing so students are expected to develop greater self-respect and self-reliance.

Proponents of the Life Values Program feel that the program was meeting the expectations successfully and, now that the Program has been dropped, tend to have greater concerns about the future of Blue Quill students, especially if problems related to drugs and alcohol are not addressed.

3. Fears for Blue Quills Education Centre.

One interviewee said that she: "does not have fears for Blue Quills, due to its history, in that it has rebounded from crises that have threatened to shut it down before and as long as it has local control, it will survive." However, the majority of people have some fears. At the time of the takeover, people feared a loss of Indian control and culture. Today, the dominant fear is the loss of Indian culture, political problems, and the effects of drugs and alcohol on students.

When local control was achieved there was a concern that Indian Affairs or the Catholic Church would attempt to reassume control of the school. Since most of the funds for operating Blue Quills come from the Federal Government, there was a concern, and there may still be to some extent, that they would not receive enough funds from Indian Affairs for the school to continue to function.

There is a common fear that the Indian culture will be lost. Blue Quills Education Centre is seen as a force that can help Indian people teach their language and culture to their children. However, there are differences in the way people define culture and the importance they place on culture. Two people commented that they admire the manner in which the Ukrainian and French cultural communities have survived within the dominant Anglo Saxon culture of Alberta, managing to maintain many of the traditions, customs, language and culture of their forefathers. Indians do not want to be assimilated as other ethnic cultures have been, having their own locally controlled school should help Indians to achieve their cultural objectives.

Interviewees expressing the greatest concern about drugs and alcohol problems with students also expressed the greatest interest in the Life Values Program. There is a difference of opinion between opponents and proponents of the Life Values Program about the seriousness of the drug and alcohol problem in Indian communities. If there is a problem but it is not perceived to exist by the communities, then resolving the problem is much more difficult. Supporters of the Life Values Program feel that the program is a very important part of the students' education and are concerned about the future of Blue Quills students if such a program is not continued. Adapting the Life Values Program to Blue Quills, rather than continuing the full program, left supporters with concerns about the effectiveness of a "watered down" program.

Distinctiveness

Distinctive characteristics of Blue Quills Education Centre identified through interviews were: control of the school by Indian people, having an Indian cultural and language component, appropriate teaching methodology, and the social aspects of the school. The special characteristics of the Blue Quills School were explored by asking four questions: What makes a school Indian? How does the school differ from public schools? What is the importance of Indian culture at Blue Quills? Does Blue Quills School make an academic difference to the students?

1. What makes a school Indian.

Indian schools will, of course, have Indian students. However, the definition of what an Indian school is appears to have changed through the years. In the past an Indian school was one where Indian children attended school, and few if any of the adults in the school were Indians. More recently, Indian people have had some influence, in the form of Education committees, in Indian Affairs schools serving their children. Blue Quill's School, and schools like it, are redefining an Indian school as one controlled and operated by Indian people who have the necessary power and authority to run it as they see fit.

Blue Quills has approximately 125 employees, the majority of whom are Indian. Though few of the teaching positions are held by Indians, the administration and support fields are predominantly Indian, and the Education Council is entirely Indian, unlike times prior to assuming local control when only four support staff members were Indians.

There appears to be a greater determination to do things their own way and to succeed at educating their children in locally controlled schools. This is illustrated by the comment:

> ...finally now we are beginning to see that we can do this ourselves. We don't need anybody telling us how to live our lives, how to educate our children. We will take responsibility for the total education of our children in the community and the school.

The takeover of Blue Quills by Indian people seems to have resulted in a confidence that may not have existed before.

The maxim that success breeds success seems to have helped to improve Indian credibility with non-Indians, and to develop confidence in themselves. A possible result of this is that Indians are now assuming control of other people services, such as Child Welfare and Social Services, that had once been provided by the Department of Indian Affairs.

The cultural and language component of the school is considered an essential element of what makes a school Indian. Canadian Indians have a commonality of background, experiences, and social situations different from the dominant white society. That Native languages must be preserved is considered to be very important as there is a concern that the Indian people are losing their language.

2. Blue Quills School: Different From Public Schools?

There is agreement that Blue Quills school should follow the Alberta curriculum, with possible adaptations in learning styles that may be appropriate for Indian students. However, the greatest distinction identified between an Indian school and public school is that an Indian school must have a cultural component.

An important desired outcome of having culture in the school curriculum is developing, in the students, a pride in their culture and a pride in being Indian. Indian children often have difficulty in competing with non-native children in public schools and score poorly on standardized tests. One reason for the difficulty Indian children have in the public system, in the view of people interviewed, was that the children are in two different worlds. Children in the mainstream of Canadian society are already in their culture, whereas Indian children, and often children of other minority cultural groups, are caught between their Indian culture and that of the dominant society, and very often the cultures are dissimilar. Hope was expressed by people interviewed that Indian children will develop a greater pride in their culture and in being Indian by attending a school like Blue Quills.

A suggestion that teaching methods should be different at an Indian school could be controversial. Proponents of utilizing different teaching methods and strategies for Indian students note that the educational system has been developed for students drawn from the middle class dominant society, and students at Blue Quills, as well as other minority segments of Canadian society, typically do not grow up with the same experiences as typical Canadian students. For many Indian students this may be due to cultural or social differences as a result of living on a reserve. By utilizing different teaching methods and strategies to address student learning styles, some of these culturally based differences may be reduced.

3. Culture.

Educational leaders at Blue Quills have always wanted to include a strong cultural component in the school program, an element typically not in the public school system. That goal is still prominent today, though introduction of a cultural component into the school program has met limited success. At present there is a Cree language course that is part of the regular school program, with a cultural element in it. Some students are interested in the language and culture but others want little to do with it and may be exempted from the course. The only outward display of Indian culture in the school is "Indian art work" on the cafeteria wall, and a teepee at the entrance to the Education Centre. However, if culture is:

> the integrated pattern of human behavior that includes thought, speech, action, and artifacts and depends upon man's capacity for learning and transmitting knowledge to succeeding generations (Merriam-Webster: 1973)

then, the fact that there are so many Indian peopl working together with basically the same goals, language and culture, in a learning environment, indicates that important elements of culture are already present in the school.

The importance of a cultural group's language, and concern over the loss of language with a resulting loss of culture, is not restricted to Indians of northeastern Alberta. In a speech to visiting French-speaking high school exchange students from Ottawa, Archie Patrick, former President of the Carrier-Sekanni Tribal council in Prince George, British Columbia, spoke of the concern about a people's language stating that if "a people lose their language, they will lose their culture". The researcher noted the nodding of heads in agreement among the visiting students who were aware of the rationale of Quebec's French language bill. Former Alberta Education Minister Julian Koziak, on the occasion of the completion of a three year Cree language curriculum project by the Blue Quills Native Education Council in 1976 noted that "culture and language are virtually inseparable". (Alberta: 1976-10-12)

The feeling among people interviewed is that Indian cultural values must be included in the curriculum so that children can understand their own culture as well as that of the dominant Canadian society. That way Indian people can determine how they will be able to apply their culture to the dominant society. One of the problems met by Indian children is the difference between the Indian society and the dominant white society. Indian children need to know how to cope in the white society if they wish to take advantage of what the dominant Canadian society has to offer. However, as one Indian person said "(Indian) people are often shy about their culture and become frustrated in the white society." By developing an understanding of what culture is and how their culture fits into the larger Canadian scene, children can develop a pride in their Indian culture and cope better with the dominant society.

One of the difficulties in developing a cultural component with language instruction within the framework of a school curriculum is determining what cultural components are important and determining how they may be integrated into the school's program. There are many ideas of what should be taught in a cultural program in school, and there are questions whether culture can be taught in a school setting. Suggestions from interviewees for Indian cultural elements included: spiritual aspects such as Indian dances and their meanings; the traditional respect that Indian people have held for Nature; Indian food preparation and cooking; the value, history and significance of the Indian treaties; and traditions such as the respect given elders in the community. Others feel that there is more to Indian culture than the outward traditions and rituals, but consider the development of a strong self concept and identity as a basis upon which they can build cultural awareness and pride.

Culture is dynamic. In order to teach a cultural component, one must attempt to determine where Indian culture is at today and where it is going or where Indian people want it to go. Only then can one determine how Indian culture can further contribute to the dominant Anglo-Saxon culture of Canada and North America.

4. Blue Quills School: An Academic Difference?

Although most interviewees stated that Blue Quills did make an academic difference for students, some suggested that it depends upon the student, that students may do as well or better in another school. The key factors are social rather than academic, as one person commented:

> If a student likes it better at Blue Quills then I am sure that they are going to do better going to

> school there, but if they don't like to go to school there or are forced by their parents because it is an Indian school, then they are not going to do well.

Others emphasize a strong relationship between students' social success and their academic success. Students having had all their prior education at a reserve school are often introduced to racism or discrimination in public high schools. Cultural differences and competition with children who have a different general knowledge base than many Indian children are two other factors that Indian students meet in public schools but not in an Indian school like Blue Quills. These factors contribute to the success students have at Blue Quills School which they may not have attained in public schools.

Administrative Problems

Most people interviewed could not identify administrative problems that Blue Quills has been unable to resolve. The general impression given is that administrative problems are discussed and a solution is worked out. However, drug and alcohol concerns, student truancy, and relationships between the School Council and school administration were mentioned as problems that have resisted resolution.

1. Political concerns.

Readings from the early 1970's about Blue Quills do not mention political disagreements among the controlling bands.

It is quite likely that with the euphoria of the time, decision makers did not expect that politics would adversely affect Blue Quills. There are various levels of politics at any institution. Blue Quills may be more complex than some situations due to the number of Indian bands involved.

The Centre is basically run by the chiefs of the seven bands. There are concerns, to some extent, that the Chiefs have to serve two masters. Chiefs on the Blue Quills Education Council have goals and objectives for their own reserves, and two of the bands supporting Blue Quills have their own high schools. At times, Blue Quills Centre and the bands may be in competition for the same funds.

The relationship between the board and administration is a problem that apparently has not been resolved. This relates to the degree to which the Education Council should be involved in the day to day administrative decisions of running the school, and the distinction between policy and policy setting versus procedure and policy administration. It seems that there is not a clear delineation between the responsibilities of the school administration and the Education Council, resulting in conflicts of decision making and an overlap in jurisdiction of authority.

2. Leadership.

Some administrative problems encountered are attributed, in part at least, to Indian culture. Elders are highly regarded and respected for their age and experience in the

Indian culture. At an institution such as Blue Quills, younger people often have the education and expertise required to administer the organization. Sensitivity is required, therefore, when a young administrator is required to correct an elder in the work situation, without causing problems or misunderstandings. As well, in a small community there is also a greater probability that the elder will be a relative of a younger administrator, which may also complicate conflicts.

A male Indian leader in Prince George noted in conversation with the researcher that Indian men are often chauvinistic. This seems to be the case in northeastern Alberta as well. Attitudes towards Indian women administrators, especially in roles typically assumed by men, may engender additional obstacles for such administrators.

3. Nepotism.

Though nepotism has been more of an issue at Blue Quills in the past, as noted in the Edmonton Journal and St. Paul Journal newspapers in October of 1982, it has been a recurring concern at Blue Quills. It is still on the minds of many people as several people spontaneously brought up the subject during interviews.

Communities served by Blue Quills are relatively small and Blue Quills is a major stable employer. Because of this, problems result when a dominant and well educated family becomes prominent at such an institution. Two of the reserves are much closer to Blue Quills than the others and people can realistically commute only from these two reserves to the school. Thus, nepotism may be inevitable in closed work situations such as Blue Quills.

The extent of the problem of nepotism depends upon how far the family unit is extended, because many of the people on the reserve are related to some extent. Families are encouraged to work at Blue Quills; it is more economical if two people commute to work, and the salaries are low according to one interviewee. Day care facilities at Blue Quills make it easier for families to work at the school.

Several families are prominent at Blue Quills school and some departments have a high percentage of these family members. However, one family in particular is most associated with nepotism at Blue Quills as there are several members of this family employed at Blue Quills in positions of responsibility.

The accusation of nepotism at Blue Quills alleges that the primary hiring criterion at the school has been family rather than ability. This was identified as a problem because the concentration of control and power has not allowed for growth that could have occurred if more people had been brought in from other reserves. It was also identified as a motivating factor behind the turnover of council members in September 1985. It is generally conceded that the members of the dominant family "have not done a bad job" and that the pros and cons of the influence of this family must be weighed. Many of the members of the most dominant family work in education and the school may not have succeeded as well as it has without the influence of this family.

According to one interview source, possible accusations of nepotism has led to the loss of qualified Indian teachers who wish to avoid the nepotism charge. A member of one prominent family noted that it is difficult to be accepted for their qualifications rather than for their family name. Members of the dominant families have assumed their positions due to their education and because they have retained their jobs and have not changed jobs regularly.

There are advantages and disadvantages of having members of a family working closely together at a place like Blue Quills. According to one source, some of the office politics may be reduced, but administrative change can also cause additional difficulties if one member of the family imposes an unpopular change on another family member. As well, when positions are filled from within the family, the capabilities of the person hired are known and their loyalty can generally be depended upon.

4. Teacher Stability.

The average length of time teaching staff stay at Blue Quills school and trends of teacher longevity are not generally known by people associated with Blue Quills, though the perception is that several teachers have stayed for a long time. In fact the teaching staff at Blue Quills school has been relatively stable, if the first few years of the school and the last year with the staff turnover due to the Life Values Program are not considered. The average length of time that staff has stayed at Blue Quills is about 3.2 years, excluding the 1986-1987 school year staff changes. Members of staff are tabulated in Appendix J, along with a frequency table indicating the number of staff that have taught at Blue Quills together with their length of stay.

Yearly fluctuations have occurred in the number of staff due to the change from an elementary to a secondary school and because there have been several people working on special programs at the school. Some years there appear to be many more staff than in other years, even though such variables as grade levels offered, the number of students, and school academic program are essentially the same.

An optimal teaching term for teachers at Blue Quills was not identified by people interviewed, though concern was expressed by a few that teachers may need to change assignments or mentally rejuvenate themselves to avoid getting into a rut. The criteria for retaining a teacher included the care and respect given the students and Indian people, whether they enjoyed working with the people at school, their ability to retain personal interest in teaching, and whether they believed in the school program.

Organizational Structure

Unlike many alternative schools Blue Quills has, for the most part, followed the standard provincial curriculum, resisting attempts to establish innovations in the three areas identified by King (1981) of changes in control of resource utilization, changes in school curriculum, or changes in operational structure of the school.

There are two exceptions where changes have been attempted in the operational structure of the school: the introduction of language and cultural programs, which were more prominent in the school's earlier years, and the attempted implementation of the Life Values Program. The language and cultural programs are not radical departures from the standard Provincial educational curriculum. The Life Values Program attempted to change the way that students were educated. The controversy resulting from implementation of the Life Values Program resulted in the program's rejection from Blue Quills and, as of the 1986-1987 school year, there is little outward evidence of the program.

Changes have occurred in resource utilization with the development of the high school program, post secondary programs, trades programs and the day care. These programs have, for the most part, evolved based upon a need identified and accepted by the community, school administration and Education Council.

Blue Quills' adherence to the traditional school curriculum may be a factor in its success. By not initiating drastic changes in resource allocation, school curriculum or operational structure, greater emphasis could be given to establishing the school within the known and familiar role definitions and relationships. That there have been changes from an elementary to a high school and development of post secondary programs within a known framework of high schools and post secondary programs in Alberta is consistent with this adherence to the mainstream Provincial curriculum.

School Community Relationships

School community relationships were discussed in detail in chapter eight. The school has appeared to want to develop a strong relationship with the communities of the controlling bands. Distance between the Centre and the reserves is a prob~~lem in maintainin~~g close contact but representatives on the Education Council and counsellors, home school coordinators, and school community liaison officers have contributed to improving communication.

The relationship between the Centre and the community of St. Paul has not been emphasized as much as the relationship with the Indian communities. In the past there appears to have been distrust and misunderstanding as well as concern by Indians about prejudice in the St. Paul schools.

Attempts have been made in the past to invite members of the St. Paul community to events at Blue Quills, but the introduction of the Post Secondary programs has probably done more to bring non-natives into Blue Quills Education Centre than any other circumstance.

Education Council-Teachers Relationship

The educational goals for Blue Quills school as planned by the Education Council for the 1985-1986 school year were quite clear, in that the decision was made to follow the Life Values Program school-wide. A large turnover of staff occurred at the end of the 1984-1985 school year in anticipation of the school-wide introduction of the Life Values Program. For the most part the teaching staff seems to have accepted the goals as described in the Life Values Program (discussed in chapter seven). However, the value of some elements was questioned with the result that some elements, such as the memory development system and the use of finger math, were not emphasized in all classes.

The Education Council appears to have made an effort to supply the necessary resources and support to the teachers to enable them to follow through with the Life Values Program. An exception to this is the exclusion of the cultural component of the Program. This component was apparently not introduced due to financial constraints, though there may have been additional political reasons as well, as some of the Education Council members elected in the Fall of 1985 were not supporters of the Life Values Program.

The degree of professionalism attributed to the teachers by the Education Council is open to debate. Teachers, it seems, were respected for their teaching abilities and were hired because of their commitment to the students and their willingness to follow an innovative educational program. Questions regarding teacher professionalism arise due to the prescriptive nature of the Life Values Program and the influence the Humphrey brothers exerted upon teachers, in the brothers' role as overseers of the Life Values Program.

Chapter 11

Advice and Conclusions

Confidence

One of the strongest impressions gained from Indian people involved with Blue Quills, when discussing Blue Quills or other locally controlled schools, is confidence. They realize that problems exist in the schools, but they expect that the problems can be met and overcome. Interviews were characterized by a determination to educate their children well, an appreciation of the advantages of having their own locally controlled school and an acceptance that it may be necessary to be forceful in establishing local control.

Compared to the past record of the education of Indians by Federal or Provincial schools, Blue Quills School appears to be doing well. Though quantitative differences were not studied, people interviewed were convinced that students at Blue Quills and other Indian controlled schools were more successful than were Indian students attending Federal or Provincial schools. The degree of ownership held by the students and community for Blue Quills School was not quantitatively studied, however it is readily apparent in visiting Blue Quills that students and the Indian community feel a greater ownership for the school than is the case in most schools.

Characteristics of a Successful Indian School

Three factors were identified, in interviews, as being important for a successful Indian school; good teacher student relationships, the quality of education for the students, and a sense of ownership of the school by the community, staff and students.

Schools are people places, the administration and staff are at the school for students, therefore the relationship with the students is expressed in terms of how the staff deal and care for the students. An Education Council member noted that they want "a teacher cares and respects students" at the school. Another interviewee noted that it

> is important that you (teachers) care about what happens to the children, what kind of content is taught, what happens after school. You have to be able to do something for them and know that you can do something within their own education system.

Yet another person emphasized that "there should not be lower expectations for students at an Indian controlled school than for students at other schools."

A good academic education is an education with meaningful academic content that nurtures self-esteem and cultural pride in the students.

One of the original objectives of Blue Quills School was to increase the number of high school graduates and the number Indian people continuing their education and working in the larger community, especially in the professional fields. In interviews, the most common measure of the success for Blue Quills School was the number of high school graduates, and the student dropout rate. The typical school dropout rate for Indian students is much higher than the Canadian average.

Blue Quills has attempted to develop, in students, parents, employees and Indian communities, a sense of ownership and pride of the Centre. Training programs and courses are available to employees, and community members, at the Centre. The support shown for these programs is a measure of the sense of ownership the employees and community have for the Centre. Though the fifty five year old main building is more difficult to maintain than a newer building, the cleanliness and maintenance level of the building also indicates a pride and sense of ownership for the Centre.

Blue Quills Success

Blue Quills is seen as being successful based upon criteria identified in interviews as necessary for a successful Indian school. Students are seen to be better people having been at Blue Quills. The number of programs offered at Blue Quills, the number of Indian people working, the number of high school and post secondary graduates and a lower student dropout rate than most Indian schools, all reflect positively on the success of Blue Quills Centre.

The development of the high school, its post secondary programs, and its trades and health sciences programs are seen as reasons for the success. There are more graduates and more students working in the communities due to the introduction of the high school and post secondary programs at Blue Quills. The school's dropout rate has declined, and a greater number of students are attending Blue Quills School than before. At one time the goal was to have students graduate from high school, now the goal is to improve the academic standards of the students who are graduating from the high school. At present many of the students require upgrading to continue their studies.

Due to its financial management and success in the high school and post secondary programs, Blue Quills has been able to develop credibility with the Department of Indian Affairs and the Province that it did not have before. However, one person noted that though they have been successful, there is still room for improvement. This perhaps emphasizes that the degree to which the school is perceived as being successful is determined by the criteria used to define success and that goals for the school must be revised and updated.

Advice

People involved with Blue Quills Education Council are enthusiastic about urging other communities to assume local control of their schools. Having a school on the reserve is advantageous for the community. In Blue Quills as well as nearby Kehewin, it has meant additional employment in the community, training for people in the community to work with teachers as paraprofessionals and a shorter distance for students to travel to school.

In the interviews three recommendations were made for the benefit of communities wishing to obtain local control of their school. The community should investigate what other locally controlled Indian schools are doing. The community leaders should participate in workshops and receive training in order to better understand the expectations for operating a school. The community must identify what their goals and objectives are for the school and determine how these may be achieved. Following these recommendations would appear to anticipate many of the often met problems, of locally controlled or alternate schools, identified in the literature.

1. Goals.

Communities are advised to be very clear about what education is, what they want to accomplish in terms of education and what goals they wish students to achieve. If goals other than strictly educational goals are desired, they must be defined clearly, and should be acceptable to the community served. There may be lessons from the Life Values Program at Blue Quills. The Life Values Program was implemented to address perceived needs of the school and the communities. However the program which seemed so promising in its first year, obviously did not have sufficient community support, and was ultimately rejected.

2. Distinctiveness.

The differences between a locally controlled school and public school should be based upon the goals and objectives established for the local school. At a locally controlled Indian school this may mean innovations in the school program, the inclusion of Indian language and culture or an alternative teaching methodology appropriate for the students.

School programs and teaching methodology at Blue Quills have not, other than in the Life Values Program, been significantly different from traditional programs and teaching methodology of public schools. Native language and culture have been implemented in Blue Quills School. The language component has been part of the school program for several years, however a cultural component has been more difficult to develop and deliver. Traditional Indian learning styles do not follow a structured timetable for learning. Thus, there is some question as to whether language and culture can be taught effectively within a typical structured school day that has essentially the same school programs and teaching methodology that are available in public schools.

3. Administration.

Two of the recommendations mentioned earlier as advice for establishing a locally controlled school were that the community should investigate what other locally controlled Indian schools are doing, and that community leaders should receive training and attend workshops to better understand the expectations associated with operating a school. A good preparation and planning process adopted by a community desiring local control will likely result in fewer administrative problems, thereby preventing role shock, creating better working relationships on the Education Council, and reducing problems relating to the hiring of staff and development of school curriculum.

Defining roles and working relationships is seen to be important in order to reduce ambiguity and duplication of responsibilities, which was identified to be a problem by Hamilton and Owston (1982a). Blue Quills has not suffered greatly from inadequate role definition or poor working relationships, but role relationships between the Education Council and the school's administrative personnel were identified as an area for improvement.

A lack of training for members of Education Councils has been identified as a factor contributing to the failure of locally controlled schools. Training is not restricted to the Education Council. At a school such as Blue Quills, with 125 staff members, a significant amount of in-service training is also in order. Insufficient training and inadequate communication with the staff were identified as being important sources of potential problems in the interviews. Group decision making was suggested as being culturally preferred by Indian people, especially within small communities.Job training for members of staff, whereby they are shown the importance of their jobs at the school - regardless of what they are - is likely to result in good morale.

A good orientation program, especially for non-Indian teachers, was identified as helpful in that it would give teachers a better understanding of Indian culture and an awareness of the reserves and home situations of the students.

The use of resource people and hiring of the best possible teachers regardless of whether they are Indian or non-Indian was recommended. The qualities desired in the teachers are that they be caring and interested in the students and be able to work with members of the Indian school's administration and its Education Council.

Nepotism, and its associated problems, may be inevitable, especially in small communities where there is a small work force and where individual families can therefore easily dominate.

4. Organization.

Blue Quills has, for the most part, followed a traditional school curriculum and teaching methodology. This may have contributed, to some extent, to the success of the school because the role relationships between members of the Education Council, the school's administrative personnel, teachers and students are already known and understood. Where alternate or radical role definitions and role relationships are introduced into a locally controlled school, such as described by King (1981), additional stresses develop in a situation where an abundance of stress already exists. However, a balance may be necessary between the need to make the school program relevant to the students and the community and accepting well defined roles with which those who are running the school may more easily relate. One person expressed disappointment with the Blue Quills Centre because she hoped that the school would be a leader in the concept of Indian control of Indian education rather than be another school delivering typical western education to Indian students. The concern is that the school is not really any different than public schools.

5. Public Relations.

A surprise finding was the lack of importance given to developing good public relations between the Blue Quills Centre on one hand and its Indian communities and the town of

St. Paul on the other. The way in which the Blue Quills Education Centre is perceived by members of the Indian communities and residents of the town of St. Paul is affected by the decisions and actions of the Education Council.

Education Councils should ensure that the best decisions are made for the benefit of students and of the school. In order to maintain the school's credibility in the eyes of the public, the public's reaction to a proposed decision by the Council should be taken into account and less drastic measures than originally planned may be advisable. The 1985-1986 school year was a year of turmoil for Blue Quills Centre and the Education Council. Some decisions made, appeared on the outside, to be reactions rather than constructive actions.

Conclusion

Hamilton and Owston (1983) identify five key factors affecting success in alternative schools.

1) A clearly defined school program

- addressing a need that the public school cannot meet.

2) A clear goal focus

- derived from clearly defined philosophies, based upon the student and community needs, so that those involved with the school know what is necessary to achieve success.

3) Legitimacy

- Displaying legitimate educational endeavors.

4) Reliable Funding

- Adequate funds and the ability to manage on given levels of funding.

5) Positive School Climate

- This may possibly be the most important factor. Members of staff and students need to have positive feelings about themselves and about the school program.

There are similarities among the model developed from literature, the criteria of success identified from interviews and Hamilton and Owston's success factors. Each emphasizes: the necessity to set educational goals, concern for students education, school administration concerns, school climate and community relationships. On the basis of this study, Blue Quills appears, for the most part, to be addressing the criteria for success suggested in the three sources.

Success at Blue Quills is often expressed in terms of the achievements of the post secondary programs, therefore, the success of the Education Centre as a whole will be considered separately from the secondary school component of the Centre.

The Centre has been able to address many of the needs of Indian people served by Blue Quills. The day-care has allowed working parents to have their children in the same environment as their parents, as well as better preparing the children for elementary school. The post secondary programs have given adult Indians an opportunity to upgrade skills and enter professions that that are appropriate for jobs on or off the reserve. The Centre itself has been a major source of employment and upgrading of employable skills, through experience and training, for Indian people living close to the Blue Quills Native Education Centre and working at Blue Quills.

There is also a sense of ownership and pride of the Education Centre among people associated with Blue Quills, with this is a perception of success by these same people. If a perception of success is as important as actual success, then the Blue Quills Native Education Centre has certainly been successful.

The secondary school has attempted to serve mainstream academic students as well as students who have not been successful in other schools. Through the years the school has had problems with students dropping out of school and student involvement with drugs and alcohol, though the severity of the drug and alcohol problem at Blue Quills, compared to mainstream society, is disputed by some people associated with the Centre. The extent of the continuing difficulties related to student dropouts and drugs and alcohol may be related to their attempt to give students, who have had difficulties in other schools, a second chance at Blue Quills. Thus, Blue Quills school has been successful because it has, at least, raised the level of education of students who may not ordinarily be in school, and has provided a satisfactory level of education for students completing high school, even though many students require additional courses to qualify for university entry. Blue Quills school has also attempted to develop in its students self-esteem and pride in their Indian heritage and culture. The teaching of Cree, an accepting school atmosphere and a large number of Indian staff at the school help to reinforce these goals.

Existing provisions by Provincial and Federal governments for the education of Indian students in Canada are typically not working satisfactorily. The dropout rate among these students is high, there are very few high school graduates, school attendance is often poor and the students are not doing well on standardized, or provincially normed tests. The Provincial and Federal authorities are not entirely to blame for this situation, but a cynic might question whether the consequences of local Indian control of Indian education would be any worse for Indian people than those of the existing government programs now available. Blue Quills Centre has demonstrated that local Indian control can be better.

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Appendices

Appendix A

Letters to Blue Quills Native Education Centre

Members of the Blue Quills Education Council
Box 279
St. Paul, Alberta
T0A 3A0

6418 172nd Street
Edmonton, Alberta
T5T 3R6

March 17, 1986

Dear Members:

The assistance of the council is requested in a research study that I wish to conduct as a graduate student in the department of Educational Administration at the University of Alberta. The study is under the advisement of Dr. Gordon McIntosh from the department of Educational Administration.

The purpose of my study is to document the growth, as seen in administrative decisions made, in a locally controlled school system. I have chosen to study Native education due to my past experience in Native education and due to the increasing number of Indian bands that are developing, or assuming control of, schools for their children. I am confident that the growth and experiences at Blue Quills school will be instructive to other Indian bands.

I wish to obtain information for my study primarily by interviews, and would appreciate examining documents relating to student enrollment, number of teachers and curriculum development. I wish to interview present and past members of council, as well as administrative staff, teachers and other people who have contributed to the development of Blue Quills school. Responses will remain confidential unless I ask for and receive permission to use attributed statements from people interviewed. I would like to start my work in mid-April if at all possible

I look forward to your anticipated cooperation.

Yours Sincerely,

Alan McInnes

6418 172nd Street
Edmonton, Alberta
T5T 3R6

Members of the Blue Quills Education Council
Box 279
St. Paul, Alberta
T0A 3A0

March 21, 1986

Dear Members:

On March 17,1986 I sent a letter requesting permission to conduct a research study at Blue Quills school. At that time I understood that Mr. Ken Jones was the Executive Director and sent the letter to the Education Council in care of Mr. Jones due to the fact that I had met with him in February and had spoken to him about my proposed study at Blue Quills.

I would like to give you more information about my study. I would like to look at the school from the start of Indian control to the present time. As I mentioned in my letter of March 17 the purpose of my study is to document the growth, by looking at administrative decisions made, in a locally controlled school system.

I think that the experiences at Blue Quills school will be useful for other Indian run schools in Alberta and Canada. The problems that have been met, struggled with and overcome at Blue Quills will probably be met by other Indian schools. I would like other schools to have the benefit of someone else's experience in dealing with situations that they will be meeting in their own schools. Not all of the situations have been pleasant, but I wish to emphasize that I want to do the study in a positive light, not to criticize what has or has not been done, but to give an awareness of what has been encountered by one school in Alberta and also what I have found in the literature.

In doing my study it is not necessary that I use the name of Blue Quills. I could use fictitious names throughout the thesis without affecting the quality of my study if that was the desire of the Education Council.

Thank you for your consideration.

Yours Sincerely,

Alan McInnes

Appendix B

List of Interviewees

Interviewees

Began, John
Cardinal, Theresa
Christensen, Carl
Dion, Joe
Dion, Leona
Gadwa, Theresa
Gadwa, Gordon
Hunter, Emily
Jones, Ken
Makokis, Alice
Memnook, Edith
Poitras, Liz
Redcrow, Stanley
Smith, Doug
Stanley, Annie
Steinhauer, Sharon

Appendix C

Interview Guide

Interview Guide

1) How long have you been involved with Blue Quills school?
    - In what capacities?
    - How long have you been involved with Indian education?
    - In what capacities?

2) What have been the major developments during your involvement with Blue Quills school?
    - What role did you play in these events?

3) How was Blue Quills school started?
    - Who were the driving forces behind the establishment of Blue Quills school?
    - How was local control started?
    - What planning was necessary?
    - What political kinds of things had to be worked out with the Federal government and with the bands involved?
    - What advice would you give to another Indian band about to set up their own school?

4) What did you hope to achieve at Blue Quills school?
    - What did it mean to have a locally controlled Indian school?
    - What does it mean now?
    - How and why has this changed?
    - What did you look forward to for the students at Blue Quills school?
    - What were your fears for Blue Quills school?
    - How is or how should an Indian school be different than other schools in Alberta?

5) What are some of the key things that have happened at Blue Quills school since 1970?
    - What achievements have you seen?
    - What obstacles have been overcome?
    - What have been some of the setbacks?

6) How has the make up of the Council changed since 1970?
    - Has there been much of a turnover in Council membership?
    - How have the representatives from seven different communities managed to get along?

7) How has the organizational structure of the institution changed through the years?

8) How has the school program changed?
   - What were the reasons for these changes?
   - How have students attending Blue Quills school done academically?
   - Has it made an academic difference to the students being at Blue Quills school?

9) How is Blue Quills school financed?
   - How has this change since 1970?
   - What are the factors for this change?
   - Have programming changes affected this?
   - Have funds been sufficient?
   - How important is good recordkeeping and financial accountability in operating the school?

10) What is the average length of time teaching staff stay at Blue Quills school?
    - Has this changed through the years?
    - Is there an optimal length of time for teachers to stay at the school?
    - What are the characteristics of a good teacher at Blue Quills school?

11) What is it that makes a school Indian?
    - Has the idea about that changed through the years?

12) What is the relationship like between:
    a) the school and the individual bands
    b) the school and the community of St. Paul
    - What has the school done to be part of the community of St. Paul?
    - What has the school done to maintain good relations with the individual bands?

13) Have any administrative problems been impossible to resolve?

14) How would you describe a successful Indian school?
    - To what extent do you feel that Blue Quills has been successful?

Appendix D

Guba and Lincoln Case Study Typology

From

Guba and Lincoln 1982

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Table 9. Case-Study Types

Purpose of the Case Study	*Levels of the Case Study*					
	Factual		*Interpretative*		*Evaluative*	
	Action	*Product*	*Action*	*Product*	*Action*	*Product*
Chronicle	Record	Register	Construe	History	Deliberate	Evidence
Render	Construct	Profile	Synthesize	Meanings	Epitomize	Portrayal
Teach	Present	Cognitions	Clarify	Understandings	Contrast	Discriminations
Test	Examine	Facts	Relate	Theory	Weigh	Judgments

Note: The table describes case studies that were carried out for general inquiry purposes (research) as well as for evaluation. Most research case studies would be classified in one or more of the cells indicated in the "factual" or "interpretative" columns, while most evaluations would be classified in the "evaluative" column. Research activity cycles through the "chronicle," "render," and "test" purposes, while evaluative activity tends to focus on "test." "Teach" is a purpose not commonly found in either research or evaluation activity.

Source: The authors are indebted to the participants in an evaluation-training workshop for personnel of the University of Virginia and Virginia Polytechnic Institute and State University conducted at Charlottesville in November 1979, and to members of one of the author's classes in qualitative methods, who criticized earlier versions of this table and made useful suggestions for its improvement.

Appendix E

Map of Treaties in Canada

From

Brown and Maguire 1979

Page xxvi

CANADA
TREATY 11 1921
NORTHWEST TERRITORIES
HUDSON BAY
TREATY 10 1906
TREATY
TREATY 3 1873
ROBINSON SUPERIOR 1850
ROBINSON HURON 1850
1905
PACIFIC OCEAN

Appendix F

Blue Quills Native Education Council Members Through the Years

Year	1970-1971	1971-1972	1972-1973	1973-1974
Director		Harpe, Albert	Steinhauer, Mike	Steinhauer, Mike
President	N/A	N/A	N/A	N/A
Coordinator	Redcrow, Stanley	Redcrow, Stanley	Redcrow, Stanley	Redcrow, Stanley
Board Members	Blackman, Ralph	Blackman, Charlie	Blackman, Ralph	Blackman, Charlie
	Gadwa, Theresa	Blood, Peter	Blood, Peter	Bugle, Sam
	Jackson, Horace	Bull, Rueben	Gadwa, Theresa	Gadwa, Theresa
	Janvier, Donald	Cardinal, Joe	Gladue, Albert	Gladue, Martha
	Makokis, Alice	Gadwa, Theresa	Jackson, Horace	Houle, Albert
	McGilvery, Louis	Gladue, Albert	Makokis, Alice	Houle, Joe
	Memnook, Edith	Houle, Joe	Marcel, Fred	Jackson, Horace
	Memnook, Paul	Jackson, Horace	Memnook, Edith	Large, Joe
	Monias, Eugene	Large, Joe	Memnook, Paul	Makokis, Alice
	Mountain, Laurence	Makokis, Alice	Monias, Eugene	McGilvery, Louis
	Quinney, Lawrence	Marcel, Fred	Mountain, Lawrence	Memnook, Edith
	Quinney, Margaret	McGilvery, Louis	Quinney, Lawrence	Quinney, Lawrence
	Steinhauer, Emma	Memnook, Edith	Quinney, Margaret	Quinney, Margaret
	Steinhauer, Isabelle	Mountain, Lawrence	Steinhauer, Emma	Steinhauer, Henry
		Quinney, Lawrence	Steinhauer, Mrs Ralph	
		Quinney, Margaret	Steinhauer, Ralph	

1974-1975	1975-1976	1976-1977	1977-1978	1978-1979	1979-1980
Steinhauer, Mike	Steinhauer, Mike	Steinhauer, Mike	Steinhauer, Mike	Steinhauer, Mike	Houle, Eugene
N/A	Redcrow, Stanley	Redcrow, Stanley	Redcrow, Stanley	Redcrow, Stanley	Redcrow, Alex
Redcrow, Stanley	N/A	N/A	N/A	N/A	N/A
Blackman, Charlie	Blackman, Charlie	Blackman, Charli	Gadwa, Henry (E)	Gadwa, Henry (E)	Bull, Sam
Cardinal, Joe	Bugle, Sam	Bugle, Sam	Gadwa, Theresa	Gadwa, Theresa	Deliver, Soloman
Cardinal, Ray	Gadwa, Henry (E)	Gadwa, Henry (E)	Houle, Albert	Houle, Albert	Gadwa, Henry (E)
Gadwa, Henry	Gadwa, Theresa	Gadwa, Theresa	Houle, Joe	Houle, Joe	Gadwa, Theresa
Gadwa, Theresa	Houle, Albert	Gladue, Martha	Makokis, Alice	Makokis, Alice	Makokis, Alice
Gladue, Gabe	Houle, Joe	Houle, Albert	Memnook, Edith	Memnook, Edith	Memnook, Edith
Houle, Albert	Makokis, Alice	Houle, Joe	Pruden, Lillian	Pruden, Lillian	Pruden, Lillian
Houle, Eugene	Memnook, Edith	Makokis, Alice	Quinney, Lawrence	Quinney, Lawrenc	Redcrow, Stanley (E)
Houle, Joe	Quinney, Margaret	Memnook, Edith	Quinney, Margaret	Quinney, Margare	Wood, Charles
Jackson, Horace		Pruden, Lillian			Houle, Joe
Makokis, Alice		Quinney, Margaret			
McGilvery, Louis					
Memnook, Edith					
Quinney, Margaret					
	(E)= Elder				

1980-1981	1981-1982	1982-1983	1983-1984
Stern, Michael/Subadan, Walter	Stern, Michael	Stern, Michael/Dion, Leona	Dion, Leona
Steinhauer, Mike	Steinhauer, Mike	Steinhauer, Mike/Dion, Joe	Dion, Joe
N/A	N/A	N/A	N/A
Bull, Sam	Deliver, Soloman	Cardinal, Henry	Cardinal, Flora (E)
Deliver, Soloman	Gadwa, Henry (E)	Deliver, Soloman	Gadwa, Gordon
Dion, Roland	Gadwa, Theresa	Dion, Fran	Gadwa, Henry (E)
Gadwa, Henry (E)	Jebeaux, Norbert	Gadwa, Henry (E)	Houle, Albert
Gadwa, Theresa	Lameman, Al	Gadwa, Theresa	Jebeaux, Norbert
Janvier, John	Makokis, Alice	Houle, Albert	Lameman, Al
Makokis, Alice	Memnook, Edith	Jebeaux, Norbert	Makokis, Alice
Memnook, Edith	Minoose, Martha	Lameman, Al	Memnook, Edith
Pruden, Lillian	Pruden, Lillian	Makokis, Alice	Minoose, Martha
Redcrow, Alex	Redcrow, Alex	Memnook, Edith	Obichon, Lena
Redcrow, Stanley (E)	Redcrow, Stanley (E)	Minoose, Martha	Quinney, Henry
Wood, Charles	Wood, Charles	Redcrow, Stanley (E)	Redcrow, Stanley (E)
			Stanley, Annie
	(E)= Elder		

1984-1985	1985-1986
Dion, Leona/Jones, Ken	Jones, Ken/Dion, Leona
Dion, Joe	Dion, Joe
N/A	N/A
Cardinal, Flora (E)	Cardinal, Theresa
Gadwa, Gordon	Gadwa, Gordon
Gadwa, Henry (E)	Gadwa, Henry (E)
Houle, Albert	Houle, Albert
Jebeaux, Norbert	Houle, Eugene
Lameman, Al	Jacob, Alan
Makokis, Alice	Redcrow, Alex
Memnook, Edith	Lameman, Al
Minoose, Martha	Lameman, Ron
Monias, Eileen	Quinney, Henry
Quinney, Edwin	Redcrow, Stanley (E)
Redcrow, Stanley (E)	Stanley, Annie
Stanley, Annie	Bull, Sam

Appendix G

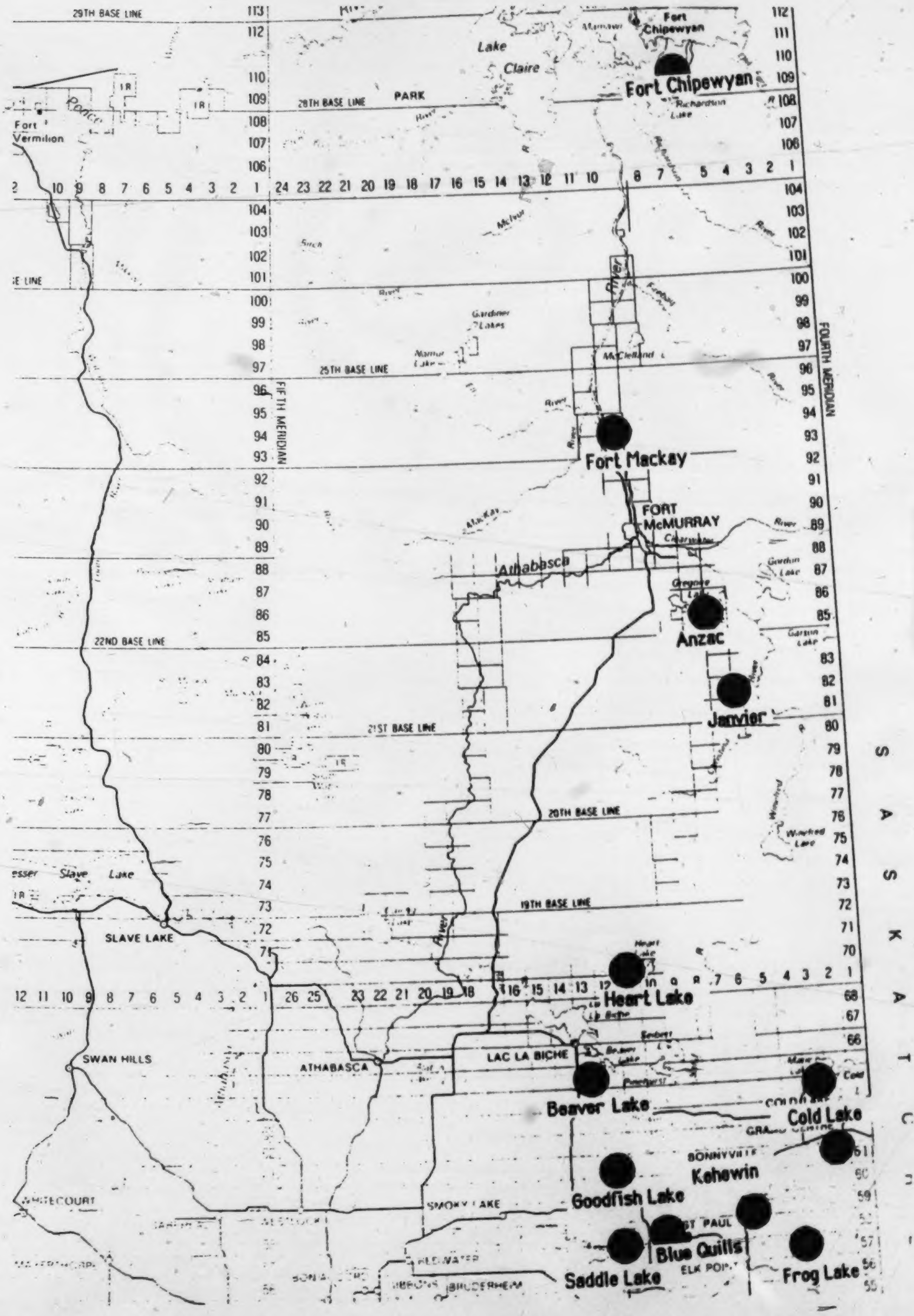
Blue Quills Native Education Council Members and Their Length of Time in Office

Members	Years	Members	Years	Members	Years
Blackman, Charlie	5	Gladue, Martha	2	Monias, Eugene	2
Blackman, Ralph	2	Harpe, Albert	1	Mountain, Laurence	3
Blood, Peter	2	Houle, Albert	10	Obichon, Lena	1
Bugle, Sam	3	Houle, Eugene	3	Pruden, Lillian	6
Bull, Rueben	1	Houle, Joe	8	Quinney, Edwin	1
Bull, Sam	3	Jackson, Horace	5	Quinney, Henry	2
Cardinal, ~~Flora~~ (E)	2	Jacob, Alan	1	Quinney, Lawrence	6
Cardinal, Henry	1	Janvier, Donald	1	Quinney, Margaret	9
Cardinal, Joe	2	Janvier, John	1	Redcrow, Alex	4
Cardinal, Ray	1	Jebeaux, Norbert	4	Redcrow, Stanley	16
Cardinal, Theresa	1	Jones, Ken	2	Stanley, Annie	3
Deliver, Soloman	4	Lameman, Al	5	Steinhauer, Emma	2
Dion, Fran	1	Lameman, Ron	1	Steinhauer, Henry	1
Dion, Joe	4	Large, Joe	2	Steinhauer, Isabelle	1
Dion, Leona	3	Makokis, Alice	15	Steinhauer, Mike	10
Dion, Roland	1	Marcel, Fred	2	Steinhauer, Mrs Ralph	1
Gadwa, Gordon	3	McGilvery, Louis	4	Steinhauer, Ralph	1
Gadwa, Henry	12	Memnook, Edith	15	Stern, Michael	3
Gadwa, Theresa	13	Memnook, Paul	2	Subadan, Walter	1
Gladue, Albert	2	Minoose, Martha	4	Wood, Charles	3
Gladue, Gabe	1	Monias, Eileen	1		

Years served	Number of Members
1-4 years	48
5-8 years	6
9-12 years	4
> 12 years	4

Appendix H

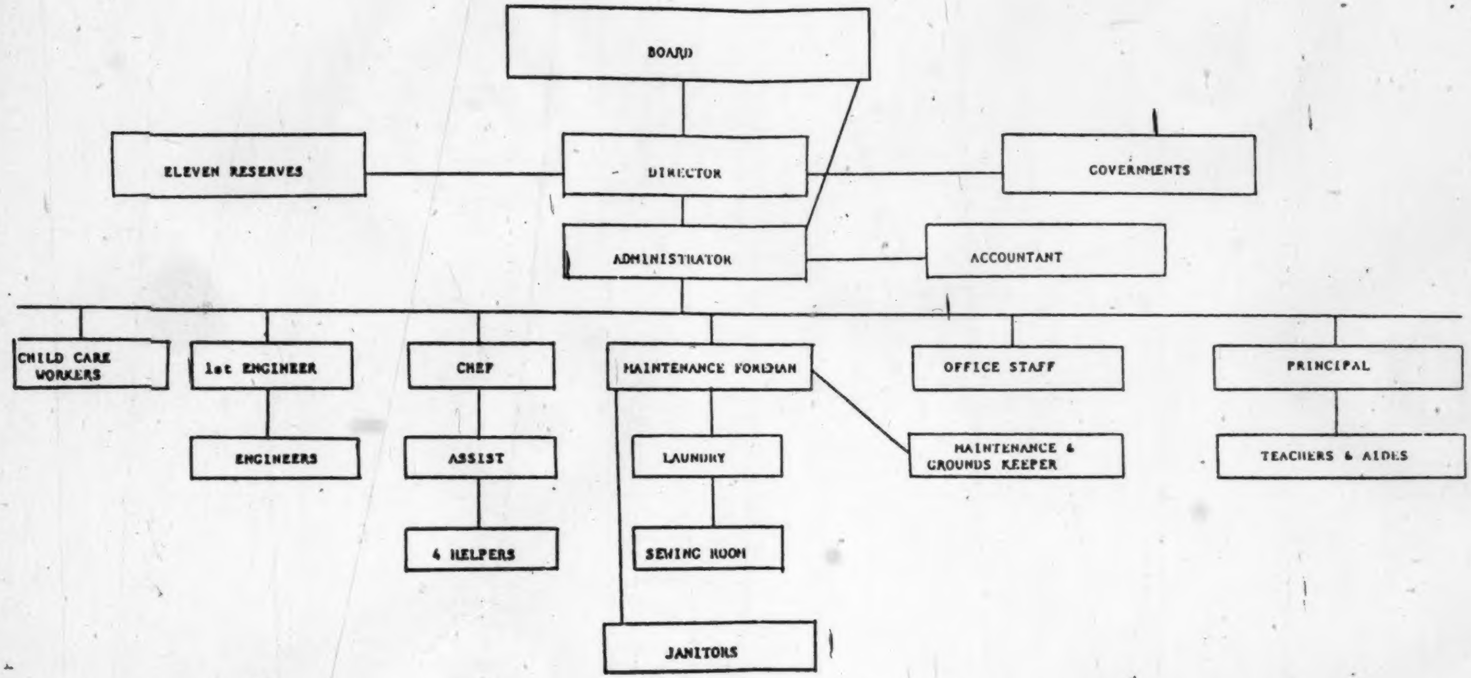
Map of Northeastern Alberta


29TH BASE LINE
Fort Chipewyan
Lake
Claire
PARK
28TH BASE LINE
Richardson Lake
Fort Vermilion
Fort Chipewyan
Fort Mackay
FORT McMURRAY
Athabasca
River
Gardiner Lakes
McClelland L
25TH BASE LINE
FIFTH MERIDIAN
FOURTH MERIDIAN
Gregoire Lake
Anzac
Janvier
22ND BASE LINE
21ST BASE LINE
20TH BASE LINE
19TH BASE LINE
Winefred Lake
Lesser Slave Lake
SLAVE LAKE
Heart Lake
SWAN HILLS
ATHABASCA
LAC LA BICHE
Beaver Lake
Cold Lake
BONNYVILLE
Kehewin
Goodfish Lake
WHITECOURT
SMOKY LAKE
ST PAUL
Blue Quills
Saddle Lake
ELK POINT
Frog Lake
REDWATER
BRUDERHEIM
SASKATCHEWAN

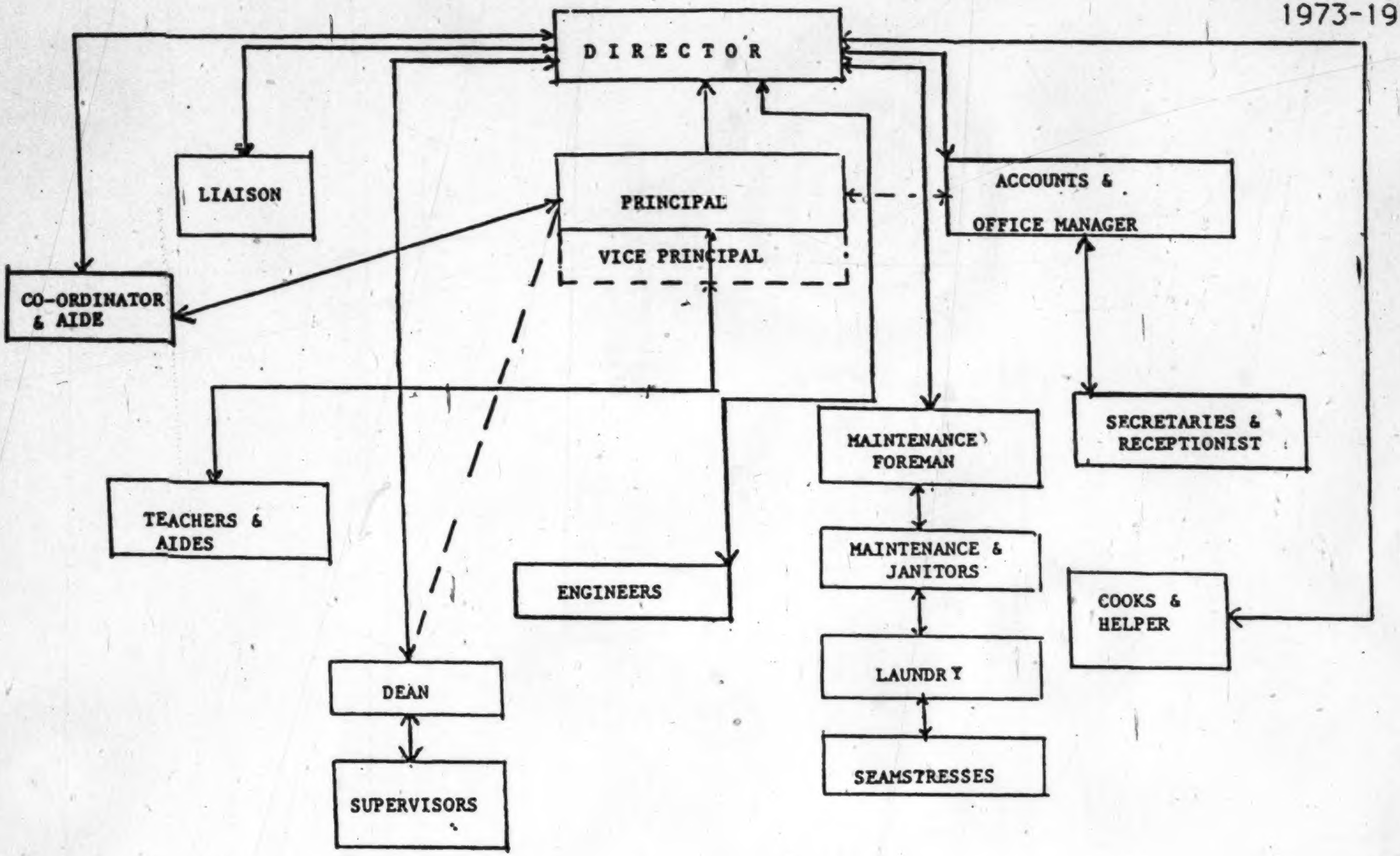
Appendix I

Organizational Structures at Blue Quills

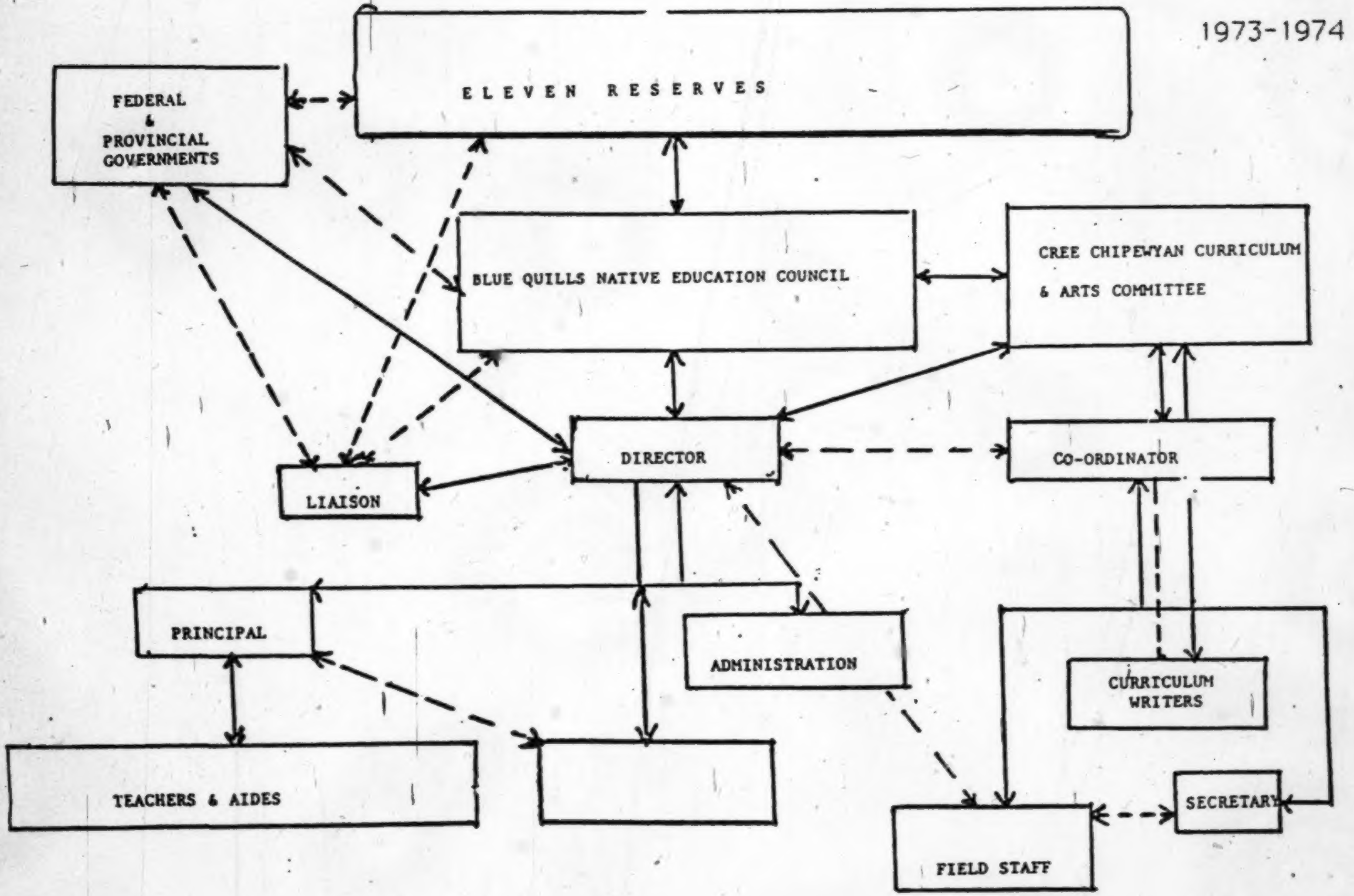
1970-1971


BOARD
ELEVEN RESERVES
DIRECTOR
GOVERNMENTS
ADMINISTRATOR
ACCOUNTANT
CHILD CARE WORKERS
1st ENGINEER
ENGINEERS
CHEF
ASSIST
4 HELPERS
MAINTENANCE FOREMAN
LAUNDRY
SEWING ROOM
JANITORS
OFFICE STAFF
MAINTENANCE & GROUNDS KEEPER
PRINCIPAL
TEACHERS & AIDES

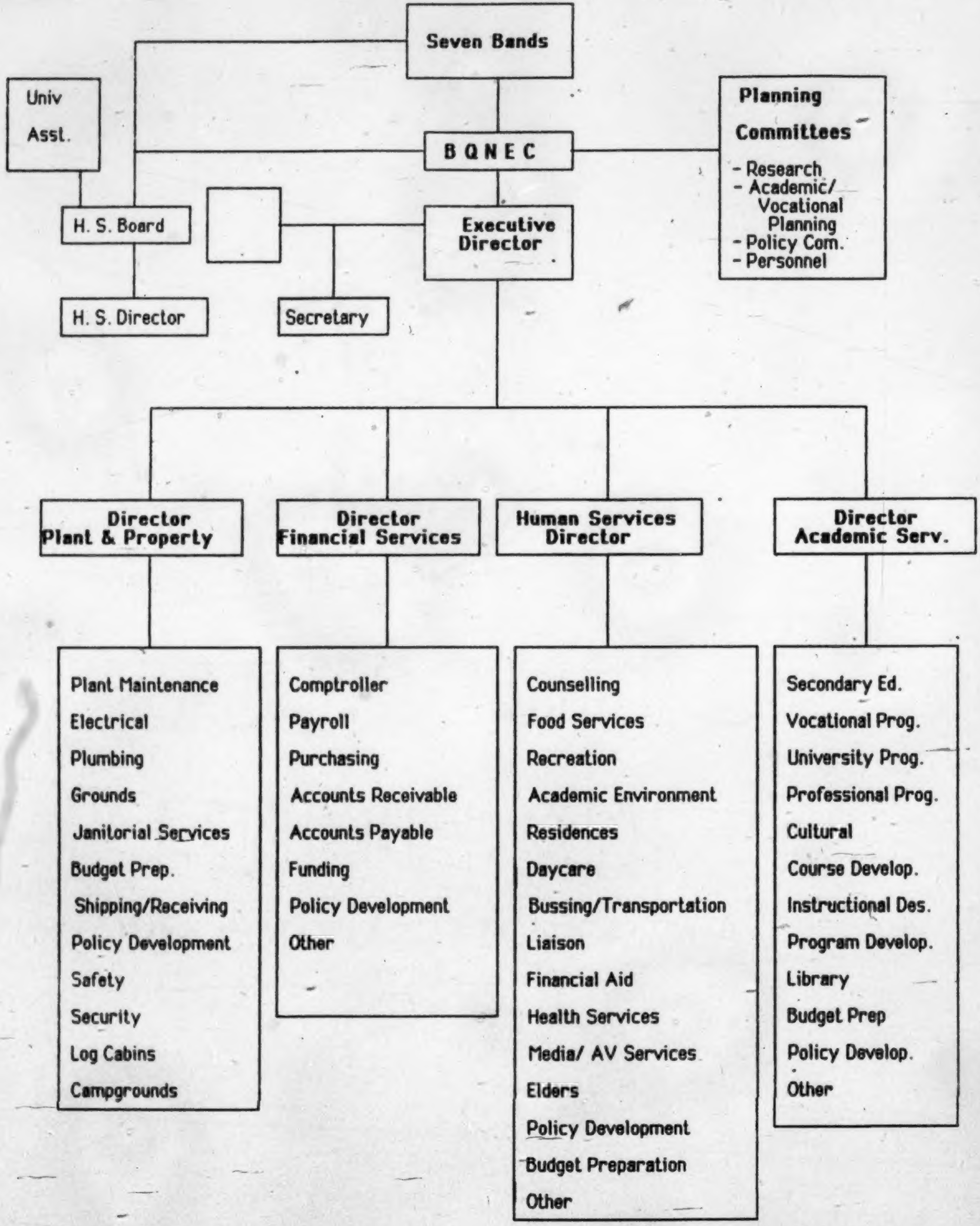
1973-1974


DIRECTOR
LIAISON
CO-ORDINATOR & AIDE
PRINCIPAL
VICE PRINCIPAL
ACCOUNTS & OFFICE MANAGER
SECRETARIES & RECEPTIONIST
TEACHERS & AIDES
ENGINEERS
MAINTENANCE FOREMAN
MAINTENANCE & JANITORS
LAUNDRY
SEAMSTRESSES
COOKS & HELPER
DEAN
SUPERVISORS

1973-1974

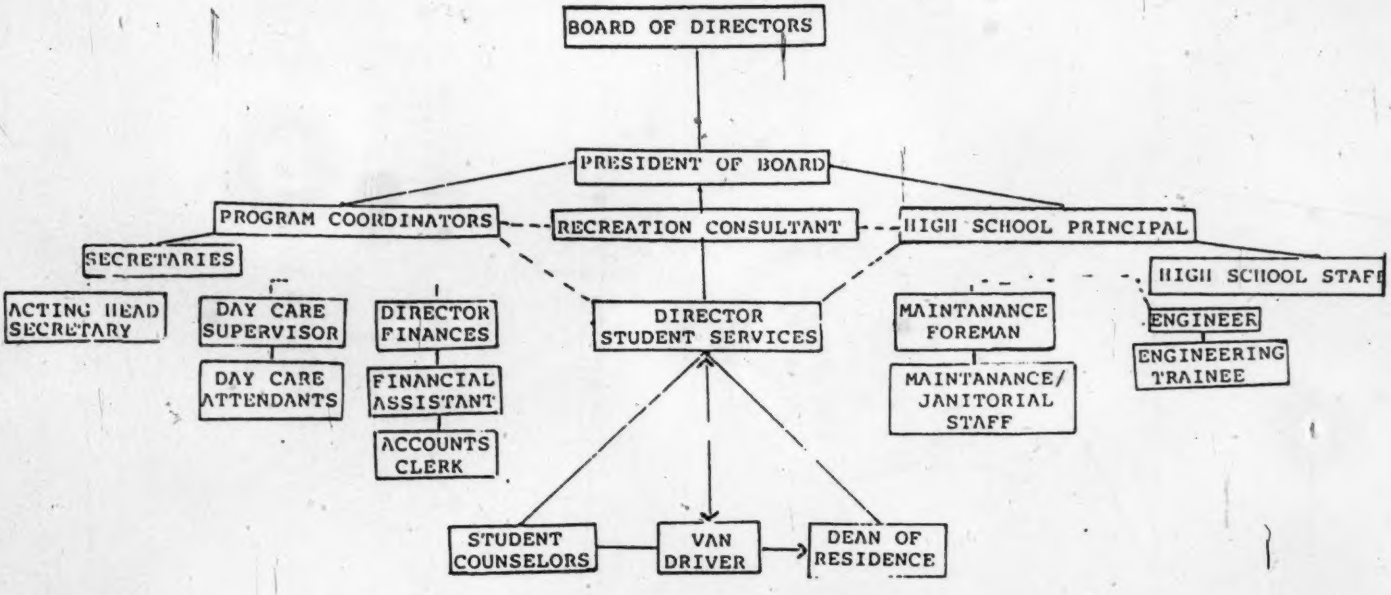

ELEVEN RESERVES
FEDERAL & PROVINCIAL GOVERNMENTS
BLUE QUILLS NATIVE EDUCATION COUNCIL
CREE CHIPEWYAN CURRICULUM & ARTS COMMITTEE
DIRECTOR
CO-ORDINATOR
LIAISON
PRINCIPAL
ADMINISTRATION
CURRICULUM WRITERS
TEACHERS & AIDES
SECRETARY
FIELD STAFF

1979-1980


Seven Bands
Univ
Asst.
BQNEC
Planning
Committees
- Research
- Academic/
Vocational
Planning
- Policy Com.
- Personnel
H. S. Board
Executive
Director
H. S. Director
Secretary
Director
Plant & Property
Director
Financial Services
Human Services
Director
Director
Academic Serv.
Plant Maintenance
Electrical
Plumbing
Grounds
Janitorial Services
Budget Prep.
Shipping/Receiving
Policy Development
Safety
Security
Log Cabins
Campgrounds
Comptroller
Payroll
Purchasing
Accounts Receivable
Accounts Payable
Funding
Policy Development
Other
Counselling
Food Services
Recreation
Academic Environment
Residences
Daycare
Bussing/Transportation
Liaison
Financial Aid
Health Services
Media/ AV Services
Elders
Policy Development
Budget Preparation
Other
Secondary Ed.
Vocational Prog.
University Prog.
Professional Prog.
Cultural
Course Develop.
Instructional Des.
Program Develop.
Library
Budget Prep
Policy Develop.
Other

1983-1984

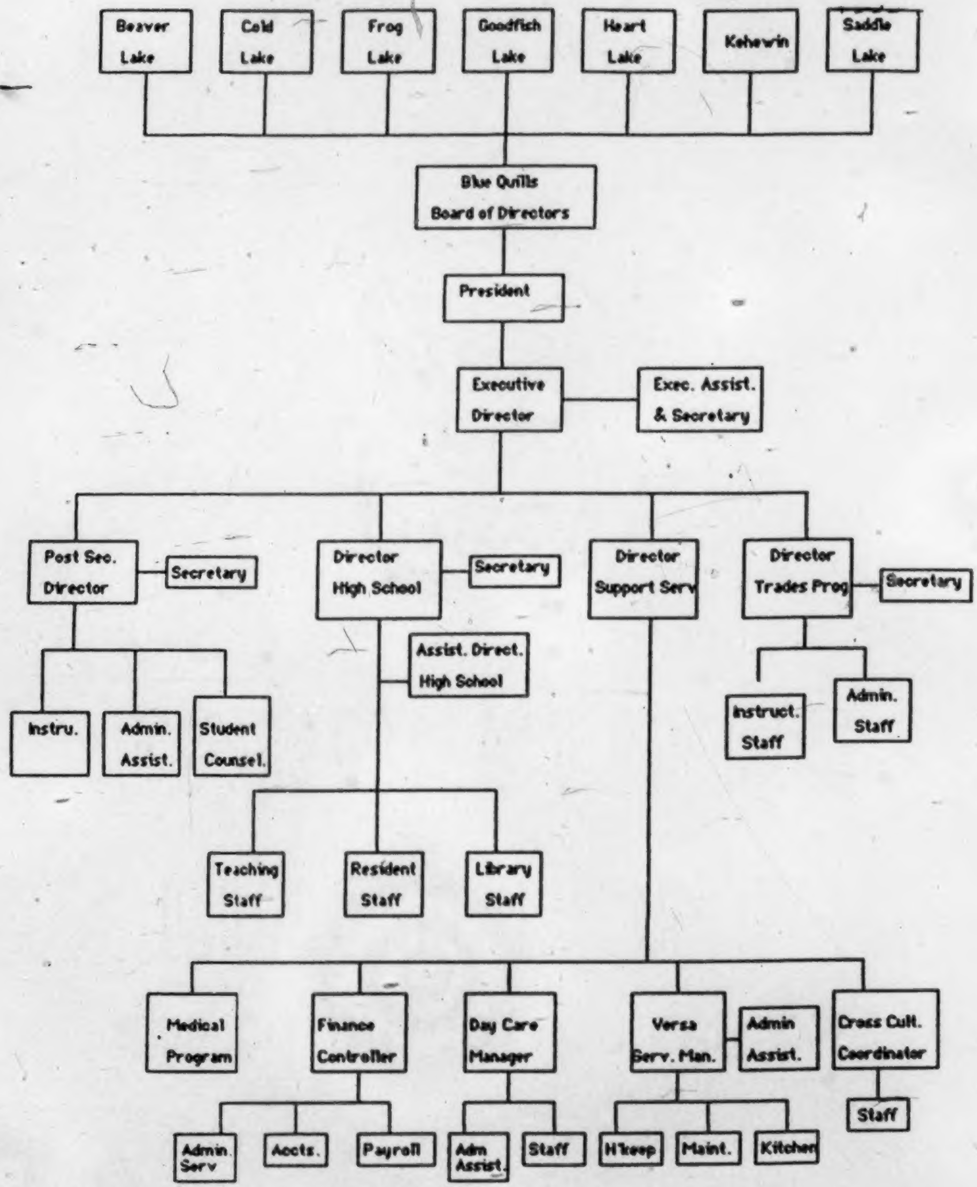
BLUE QUILLS ORGANIZATIONAL CHART


BOARD OF DIRECTORS
PRESIDENT OF BOARD
PROGRAM COORDINATORS
RECREATION CONSULTANT
HIGH SCHOOL PRINCIPAL
SECRETARIES
ACTING HEAD SECRETARY
DAY CARE SUPERVISOR
DAY CARE ATTENDANTS
DIRECTOR FINANCES
FINANCIAL ASSISTANT
ACCOUNTS CLERK
DIRECTOR STUDENT SERVICES
MAINTANANCE FOREMAN
MAINTANANCE/ JANITORIAL STAFF
HIGH SCHOOL STAFF
ENGINEER
ENGINEERING TRAINEE
STUDENT COUNSELORS
VAN DRIVER
DEAN OF RESIDENCE

* President of Board also known as Senior Administration Officer (Mike Steinhauer) - in his absence he will assign a program head to fill in.

** The Acting Head Secretary assigns extra clerical duties to the secrtary with the least work load.

1985


Beaver Lake
Cold Lake
Frog Lake
Goodfish Lake
Heart Lake
Kehewin
Saddle Lake
Blue Quills Board of Directors
President
Executive Director
Exec. Assist. & Secretary
Post Sec. Director
Secretary
Director High School
Secretary
Director Support Serv
Director Trades Prog
Secretary
Instru.
Admin. Assist.
Student Counsel.
Assist. Direct. High School
Instruct. Staff
Admin. Staff
Teaching Staff
Resident Staff
Library Staff
Medical Program
Finance Controller
Day Care Manager
Versa Serv. Man.
Admin Assist.
Cross Cult. Coordinator
Staff
Admin. Serv
Accts.
Payroll
Adm Assist.
Staff
H'keep
Maint.
Kitchen

Appendix J

Principals and Teachers at Blue Quills

with

The Number of Graduates Per Year

and

A Frequency Chart of the Number of Teaching Staff versus Years at Blue Quills

Year	1970-1971	1971-1972	1972-1973	1973-1974	1974-1975
Grades	3-8	4-9	4-9	4-10	4-11
# Graduates	N/A	N/A	N/A	N/A	N/A
Principal	Forbes, Astley	Forbes, Astley	Purkis, Howard	Sumal, Surmak	Sumal, Surmak
Teachers	Hagel, Ron	Brerttion, Mathilda	Bevington, Lorraine	Bagan, Kenneth	Bagan, Kenneth
	Koens, Peter	Hagel, Ron	Brerttion, Mathilda	Bowden, Rick	Bowden, Rick
	Lent, Frank	Houle, Rosanna	Budd, Clinton	Brerttion, Mathilda	Brerttion, Mathilda
	Mandy, Percival	Jackson, D	Henry, Ena	Choquer, Nadine	Brittian, Mary
	Schienbein, Richard	Koens, Peter	Holmgren, Donald	Chornohus, Allan	Choquer, Nadine
	Sumal, Surmak	Leduc, Miss	Houle, Rosanna	Goochee, Wayne	Chornohus, Allan
		Mandy, Percival	Hunter, Emily	Henry, Ena	Goochee, Wayne
		Subadan, Walter	Makokis, Bernie	Holmgren, Donald	Harder, Lynne
		Sumal, Surmak	Makokis, Martin	Houle, Rosanna	Henry, Ena
		Tirnegy, M	McConnell, Dave	Hunter, Emily	Holmgren, Donald
		Woods, E	Stone, Joyce	Paholek, Gloria	Houle, Rosanna
			Subadan, Walter	Ramdin, Nehru	Michaels, Marian
			Sumal, Surmak	Rice Jones, Peter	Paholek, Gloria
			Thompson, Brian	Subadan, Walter	Ramdin, Nehru
			Wesluk, Ronald	Thompson, Brian	Subadan, Walter

1975-1976	1976-1977	1977-1978	1978-1979	1979-1980	1980-1981
9-12	10-12	10-12	10-12	9-12	9-12
7	8	9	10	4	10
Subadan, Walter	Subadan, Walter	Subadan, Walter	Subadan, Walter	Subadan, Walter	Subadan, Walter
Bagan, Kenneth	Brerttion, Mathilda	Brerttion, Mathilda	Brerttion, Mathilda	Brittain, Mary	Brittain, Mary
Brerttion, Mathilda	Brittain, Mary	Brittain, Mary	Brittain, Mary	Demetrick, Diane	Demetrick, Diane
Brittian, Mary	Goochee, Wayne	Goochee, Wayne	Demetrick, Diane	Gales, Al	Elser, Mitchell
Cardinal, Phyllis	Houle, Rosanna	Houle, Rosanna	Gales, Al	Hunter, Emily	Hunter, Emily
Chornohus, Allan	Hunter, Emily	Hunter, Emily	Houle, Rosanna	Kenny, James	Kenny, James
Goochee, Wayne	Michaels, Marian	Kumpula, Mrs	Hunter, Emily	Michaels, Marian	Michaels, Marian
Harder, Lynne	Ramdin, Nehru	Magnus, Mr	Kenny, James		
Houle, Rosanna		Michaels, Marian	Michaels, Marian		
Hunter, Emily		Nanooch, Mrs			
Makokis, M		Ramdin, Nehru			
Michaels, Marian					
Paholek, Gloria					
Ramdin, Nehru					
Sumal, Surmak					

1981-1982	1982-1983	1983-1984	1984-1985	1985-1986		Years at	Number of
9-12	9-12	9-12	9-12	9-12		Blue Quills	Staff
15	19	19	16	13		1	21
Christensen, Carl	Christensen, Carl	Christensen, Carl	Christensen, Carl	Christensen, Carl		2	15
Ballandine, Ernest	Ballandine, Ernest	Brittain, Mary	Brittain, Mary	Dowling, Ed		3	7
Brittain, Mary	Brittain, Mary	Cohoe, Bonnie	Demetrick, Diane	Hall, Mike		4	1
Cohoe, Bonnie	Cohoe, Bonny	Demetrick, Diane	Elser, Mitchell	Hansford, Dave		5	7
Demetrick, Diane	Demetrick, Diane	Elser, Mitchell	Hansford, Dave	Humphries, Brad		6	1
Elser, Mitchell	Elser, Mitchell	Hansford, Dave	Humphries, Brad	Humphries, Gaylen		7	3
Hansford, David	Hansford, David	Hunter, Emily	Humphries, Gaylen	Hunter, Emily		8	2
Hosein, Mohammad	Hoesin, Mohammad	Kenny, James	Hunter, Emily	Johnson, Eric		9	
Hunter, Emily	Hunter, Emily	Kissel, Cyndie	Jackson, John	Kissel, Cyndie		10	1
Kenny, James	Kazyk, Craig	Makokis, Eddy	Kenny, James	Layton, Jim		11	1
Kuzyk, Craig	Kenny, James	Wilson, Kathleen	Kissel, Cyndie	Makokis, Eddy		12	
Makokis, Eddy	Makokis, Eddy	Zalaski, Alan	Makokis, Eddy	Mallon, Nancy		13	
Wilson, Kathleen	Tymko, Paulette		Morgan, Valerie	McDade, Faye		14	1
Zalaski, Allan	Wilson, Kathleen		Poitras, Richard	Poitras, Richard		15	
	Zalaski, Alan		Wilson, Kathleen	Price, Joyce			
			Zalaski, Allan	Simmons, Mike		3.15 years	
				Watts, Dan		Average	
				Wilson, Kathleen			
				Wong, Enrique			
				Wood, Claudie			
				Zalaski, Allan			

Appendix K

Population of School Age Children in Communities Served by Blue Quills

Population of School Aged Children From the Seven Controlling Bands

Reserves\ Age of Children	14	15	16	17	18	Totals
Beaver Lake	7	11	7	12	7	44
Saddle Lake/Goodfish Lake	109	109	102	116	110	546
Cold Lake	24	31	23	30	30	138
Frog Lake	30	32	33	31	31	166
Kehewin	19	19	15	18	21	92
Heart Lake	6	3	7	3	5	24
						1010

Number of Students

Blue Quills Nominal Roll	Grades 10	11	12	Totals	Students/ Children in Percent
Sep-86	55	46	45	147	14.56%
Feb-87	39	31	36	106	10.50%

NOTE: Not all students attending Blue Quills School in September or February are from the seven controlling bands. Some students come from other parts of Alberta or from other provinces; thus the percentages shown are maxima.